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the Instructor

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the Instructor

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OUR COVER

ARTIST Goff Dowding portrays his conception of the visit of Samuel, the Lamanite, to the Nephites, not long before the birth of the Savior.

"... Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name." (*Helaman 14:2*.)

This is one of the most dramatic incidents in the Book of Mormon. Elder Dowding has caught well the spirit of the occasion when the Lamanite prophet came preaching and prophesying among the wicked Nephites.

The original painting may be seen in the Mexican Branch Chapel, 232 West Eighth South, Salt Lake City. It was photographed especially for *The Instructor* by Ray Kooyman.

—K.S.B.

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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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PRESIDENT MCKAY'S PAGE

Significance of Partaking the Sacrament

THE partaking of the sacrament of the Lord's Supper is one of the most sacred ordinances of the Church of Jesus Christ of Latter-day Saints. Associated with it are principles fundamental in character-building and essential to man's advancement and exaltation in the Kingdom of God. Too few communicants attach to this simple, though sublime rite, the importance and significance that it merits. Unfortunately, the form of worship is frequently an outward compliance without the true soul acknowledgment of its deep spiritual significance.

One reason why thinking men and women are rejecting the pseudo-Christian sects of the day is because of the discrepancy between the pretensions and the daily acts of so-called Christian believers. It is very easy to go to Church, to sing hallelujah, and to cry, "Lord, Lord!" But it is not so easy to do that which the Lord requires.

When churchmen's acts do not conform to their pretensions, non-churchmen accuse them of hypocrisy, one of the gross sins condemned most vehemently by the Savior.

Strive To Reflect Professed Ideals

Members of the Church should strive very earnestly to reflect in their daily conduct those ideals which on Sunday they profess to cherish.

In the partaking of the sacrament, there is danger of people's permitting formality to supersede spirituality. When such is the case, the ordinance may prove to be a curse instead of a blessing.

The Blessing of the Bread, which is offered in behalf of everyone who partakes of the sacrament, reveals clearly the relation that each one assumes to the Lord and the obligations each one takes upon himself. Reverence and the sacredness of a promise are the first principles therein emphasized.

Reverence

The address, "O God, the Eternal Father," is an acknowledgment on the part of the congregation that the Lord is present; at least that His Spirit is in possible communication with the spirit of each one who sincerely seeks Him. Charles Lamb once said, "If Shakespeare were to come into this room, we should all rise up to meet him; but if Christ were to come into it, we should all fall upon our knees." This rever-

ent attitude should be maintained during the administration of the sacrament. Though the congregation does not kneel, it should maintain perfect order.

Everybody present should think of the virtues of the Christ life, for the sacrament is "blessed and sanctified" that each may partake of it "in remembrance" of the Son of God.

Promise Attested

There are few things in life more sacred than one's word of honor. Truthfulness and honesty are fundamental virtues without which it is impossible to build a noble character. Charles E. Jefferson aptly says, "All virtues are important, but some are more essential than others. There are virtues whose absence leaves the character ragged and marred, and there are others whose absence leaves the soul a hollow shell." The man who disregards a promise, who treats lightly and with contempt his word of honor, has a soul that is but "a hollow shell."

All who partake of the sacrament witness, that is, give evidence of or attest before "God, the Eternal Father," that they are willing to do certain things. In England when a man witnesses a signature to an important legal document, the barrister before whom the signature is attested may require the man to solemnize his word or oath by touching the Bible. Of course, that is mere custom; but it originally signified that a promise made in the presence of that which is holy would be more sacredly kept than a promise or oath not so made. However, a promise given man to man is sufficiently binding. Then surely that which is witnessed before God is of such a nature that it never should be broken. In this solemn presence, therefore, every partaker of the sacrament gives evidence of his willingness to assume three very great obligations, the first of which and to which he becomes bound in sacred honor is:

To take upon himself the name of the Son.

To be called worthily by His name is to become a son of God, to be numbered one in the Brotherhood of Christ. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him

purifieth himself, even as he is pure." (1 John 3:2, 3.)

The second is:

That he will always remember Him.

Remembrance is the having of what is known consciously before the mind. The promise, then, is that at all times he will bear in mind with gratitude and reverence Him whose life was the epitome of purity, kindness, love. Under all conditions, he is to eschew evil, cherish virtue and supplant hatred with compassion and benevolence.

The third obligation is:

To keep His commandments.

Were we to particularize; the commandments of God might be designated as many. Indeed, they touch every phase of man's being. But Jesus, himself, summed them all up as follows: "... Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: ...

"And . . . thy neighbour as thyself." (Mark 12: 30, 31.)

This is what every man who partakes of the sacrament expresses a willingness to do!

Who can measure the responsibilities of such a covenant? How far reaching! How comprehensive! It excludes from man's life, profanity, vulgarity, idleness, enmity, jealousy, drunkenness, dishonesty, hatred, selfishness and every form of vice. It obligates him to sobriety, to industry, to kindness, to the performance of every duty in church and state. He binds himself to respect his fellowmen, to honor the Priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity.

Resultant Blessing

The all-comprehending reward named as the result of compliance with the three obligations assumed is the guiding and inspirational com-

panionship of God's Holy Spirit. This is to the spirit of man what the sunshine is to the material world. It is the light that leads to eternal life. The operation of the law of cause and effect is as constant in the spiritual realm as it is in the physical world; and the keeping of each promise made in relation to the sacrament brings its resultant blessing as sure as the sun brings light.

Order, reverence, attestation in divine presence to enter the fold of Christ; to keep His virtues and His life ever in mind; to love the Lord whole-heartedly; and to labor even at the sacrifice of self for the brotherhood of the human family. These and all kindred virtues are associated with the partaking of the Lord's Supper.

*"Help us, O God, to realize
The great atoning sacrifice,
The gift of Thy Beloved Son,
The Prince of Life, the Holy
One."*

A Touching Incident

*By John L. Herrick**

THIS afternoon a young man, about 18, from Mississippi and in the service, was shown around the Church Office Building. He had been directed to me to see if he might meet President David O. McKay.

I was impressed with his appearance and sincerity. Instead of phoning the President's secretary (Sister Clare Middlemiss), as I usually do, I decided to go to her office and explain the situation. I found the President standing with his coat on. He was about to leave. He was giv-

ing hurried instructions to his secretary.

I gave him the message about the young man, and he said, "I'll go out with you and meet him."

As they met in the lobby, the boy was speechless, so moved was he at meeting the President of the Church. The President gave a momentary glance at me — then turned that distinctively, benign expression at the boy, who was in tears. Then, the President put his arm around him and put him at ease by inquiring about his buddies and his par-

ents. This young man had one associate who was a priest, as was he, but his parents were not in the Church.

"Never mind," said the President. "Tell your parents that you shook hands with me, and that I told you to say to them that they have a good son, and give my regards to your buddies."

As the boy departed, we were all in tears.

*Church Office Building Manager, and formerly bishop of Thirteenth Ward, University Stake and president of the Western States Mission.

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Regardless of what your Sunday School calling is, let His example guide you; especially, in matters of discipline.

REQUESTS have come from several sources for help in the problem of discipline, particularly in the classes. Occasionally reports have come that teachers, who have been pressed into service in midyear because the previous teacher was unable to continue with the class, have been so embarrassed at being unable to get attention that they have quit. Occasionally, they have even walked out in tears without even finishing the class period.

Is it fair to a person, willing as that person may be, to be asked to take a class on a few minutes notice? Is it fair to a teacher to be asked to take the class permanently in midseason without adequate opportunity for preparation? Is it fair to the pupil? Is it any wonder some of them resent it? Is there any surer way of creating disciplinary problems than by such unanticipated procedures?

The necessity of repressive discipline is the result of poor planning, both in the worship service and in the classroom. In Sunday School, as in life, we get just about what we have planned for. Perfect Sunday Schools and perfect Sunday School classes don't just happen.

Sunday, Sept. 12, I had opportunity to visit, unannounced, the Liberty Ward Sunday School in Ogden Stake. This tiny farming community of 40 families worship in a new meetinghouse of which they are justifiably proud. The Junior and the Senior Sunday Schools met together for the worship service. It was one of the most orderly and reverential worship services I have ever attended. No adult examples of whispering and disorder on the stand—none among children and grownups in the audience! One could tell that that Sunday School program had been planned just that way. Classes and closing exercises were equally orderly and effective.

"Some teachers regard discipline as some sort of iron rule, repressive authority which secures order that teaching may be indulged in." As a matter of fact, discipline is inherent in good teaching. The well-prepared teacher so directs the interests and energies of his pupils that disorder is impossible. The mind is so constituted that it cannot give attention to two things at the same time. A challenging lesson, and what lesson is not challenging if thoroughly prepared by an understanding teacher, begets the attention and interest of the pupil. It is so motivating that pupil participation is assured. Such a lesson fascinates him. He is thrilled as he responds to thought-provoking questions.

DISCIPLINE

and the ideal sunday school

By General Superintendent George R. Hill

Various types of planned-for assignments are given by eager students as the teacher quietly directs from the sidelines.

My attention was first directed to the interest angle of achieving disciplinary control, over fifty years ago. There was in our town a college student, studying educational psychology, who was prevailed upon to take a class of teenagers. This class of rowdy youngsters had literally run out their three previous teachers. They were tolerably well-behaved during the opening exercises, but when they separated for classes, pandemonium would break loose. It did the first day my friend taught the class.

He quickly discovered the ringleader and decided to cultivate him. He took him fishing. The boy caught the most fish. The teacher then asked the boy to come to Sunday School the following Sunday and tell the Sunday School class about the fishing trip and how he was able to catch more fish than the teacher. That Sunday there was much less class disturbance.

The teacher next asked the boy if he would tell the class the following Sunday about the kinds of fish in the stream and in Utah Lake and the methods people used in catching them. This Sunday also the class was a fine success.

The class was studying the life of Christ. The teacher asked this ringleader to be prepared to tell the class the following Sunday how the fishermen on the Sea of Galilee caught fish and how they cast their nets. This the boy did.

The teacher had used the things the boy was interested in to capture the attention and interest of the class. He maintained that interest through an active class participation in the lessons. The class grew in attendance, and there was no further problem of discipline.

Elder Adam S. Bennion says in Chapter 22 in his masterful book *Principles of Teaching* (which every Sunday School teacher should keep handy with his copies of *The Instructor*), "Discipline is not repression. The D of discipline and the D of don't have been confused all too often. Just as the too frequent use of the brakes on an automobile ruins the lining, so the too frequent 'don't' of repression ruins the 'goodwill lining' of the boy, and when that lining is gone the 'brake squeaks,' and in emergencies doesn't hold at all.

"Discipline rather consists in that direction of wholesome activity which creates an atmosphere of intellectual endeavor in which every individual of a group can profitably follow his own interests while allowing every other individual to do the same thing free from interference."

Walqlust says in *Teaching as the Direction of* (Concluded on following page.)

Meet Your New Board Members

By Harold Lundstrom

HAROLD A. DENT

CHANCES are that there are few persons in the Church who work either in temple or genealogical assignments who don't know Harold A. Dent. For 25 years he has been an ordinance worker in the Salt Lake Temple, and for 20 years he has been



a staff member representing the Church Genealogical Society at stake genealogical conventions. In this capacity he has visited most of the stakes of the Church.

Church service has long been Elder Dent's penchant. He served in the Central States Mission, was a counselor in two bishoprics in the Twelfth Ward, Emigration Stake. This was followed by six years membership on the Emigration Stake High Council. Other assignments include being a president of a Seventies Quorum in Highland Stake; and a member of the Ensign Stake Sunday School board and a Sunday School teacher in the Genealogical Department.

Elder Dent was born in Salt Lake City where he received his schooling. He has also completed special

training in correspondence and extension courses in law, business, and education. He is presently engaged in the insurance business. Previously he was employed for five years in the Salt Lake Temple office, and for eight years in the offices of the Genealogical Society.

In January, 1916, Elder Dent was married to Miss Lilian Christenson in the Salt Lake Temple. They have six grown children, all married.

• • •

LYNN A. MCKINLAY

FROM one end of the West to the other, the voice and face of Lynn A. McKinlay are well known. Though yet a young man, he has given 4 years of service as a member of the Church Genealogical Society convention staff and has attended dozens of stake conventions. As a popular radio and television announcer, Elder McKinlay's voice has been heard by thousands.

Church members, too, have known him in his service as an ordinance



worker in the Salt Lake Temple for 8 years. Elder McKinlay has also been a member of the teaching staff at the Church missionary home. Until his moving to Bountiful late in September, he had been a member of the Ensign Stake High Council; previously he had been the stake Sunday School superintendent, a ward superintendent and teacher. He has served in one capacity or another in the Sunday School for the past 20 years.

A native of Teton City, Idaho, he received his schooling in Idaho. A keen interest and talent in drama and the theater was responsible for his winning a national contest which took him to the famed Pasadena Community Playhouse. He has appeared in countless dramatic activities, including many sponsored by the Church.

So popular was a series of lectures which he delivered, that they have been published under the title, *Life Eternal*, and which is now one of the "best sellers" among Church books.

Elder McKinlay was married to the former Miss Asenath Passey in the Salt Lake Temple in 1938, and they are the parents of seven young children.

DISCIPLINE AND THE IDEAL SUNDAY SCHOOL

(Concluded from preceding page.)

Activities, pages 39, 40: "Children exert themselves when interested.

"Teaching consists of taking children from where they are to where you want them to be. Children are bundles of interests; you can not see and deal with them without recognizing their interest.

"... Teachers who make the most of the short time they reserve for their own contributions, who are prepared, who vary the exercises at each sign of boredom or fatigue, and who emphasize pupil-participation are the most interesting and most successful.

"Effective teaching is always interesting. It is to be remembered, however, that it is not effective merely because it is interesting... The most interesting of all activities are self-imposed tasks, involving great effort. In fact, to be truly interesting an activity must be chal-

lenging. When pupils are led to select tasks, plan methods of attack, and allowed some freedom in the same, teaching is effective."

Effective Sunday School teaching, effective Sunday School administration — both are the products of continuous and thorough planning. When to plan and how to plan; these products of experience and teacher-administrator improvement constitute the fabric and challenge of effective Sunday School stake board work as well as that of ward Sunday School administration.

Continuity of service with a full understanding of the time involved in lesson preparation, an appreciation of problems involved and helps available are paramount to success. All of these should be thoroughly discussed with the new teacher called to teach any class.

May Women Teach Gospel Doctrine Class?

Who Teaches Gospel Doctrine?

Q. Does the General Board approve of lady teachers for Gospel Doctrine classes or do they prefer teachers who hold the priesthood? Some wards have the sisters teach and some say it is a responsibility of the priesthood. I would like to know.

—Southern Arizona Stake.

A. The General Board approves the selection and appointment of any teacher, woman or man, to teach any class from Course No. 1 to Course No. 29, that the bishopric and Sunday School superintendency select for that particular course.

Chapter 9, page 44, of *The Sunday School Handbook* discusses the selecting, recruiting and inducting of Sunday School officers and teachers.

The General Board advocates that a sufficiently thorough consideration of the possible teaching personnel in the ward be made so that all Sunday School teachers would have the Sunday School teaching position only as a major assignment. This would allow that teacher to make adequate preparation and would provide a great many more ward members with something to do — the keynote to interest and enthusiasm.

• • •

What Hymns Should Be Practiced?

Q. In the Sunday School hymn practice, should the entire ten minutes be used on the given hymn to be practiced if the congregation is already familiar with the hymn? Or should the chorister select another

hymn with which the congregation is not familiar?

—Texas-Louisiana Mission.

A. The entire practice time need not be used on one hymn. But it will be well to give good attention to those hymns which are suggested for special attention — one each month.

Among the twelve hymns suggested in a year, usually six are rather new. Therefore there will be some that are quite well known. The hymns of the month are suggestions only, and the chorister may use them according to his judgment.

• • •

Who Gives Welcome?

Q. What is the procedure outlined by the General Board pertaining to the opening of Sunday School? Should the bishopric or the Sunday School officers welcome the members to Sunday School? The bishopric does not conduct the Primary, Relief Society or MIA meetings. Should they do so in Sunday School? We, both the Sunday School officers and our bishopric, want to do it the way suggested by the General Board.

—Rigby, Idaho.

A. The Sunday School, like other organizations in the ward, is presided over by the bishop. It is his prerogative to appoint a member of the bishopric to call the Sunday School session to order or to give this assignment to the Sunday School superintendency.

Determining Ages

Q. New courses will begin soon in the Sunday School. What date should be used in determining the age of class members, and in determining to which class each pupil should be assigned?

A. As the new *Sunday School Handbook* points out, each child's case should be considered individually. There is no set date for determining the age. Some stakes, with success, have followed the age dates fixed by the local school district. (See *The Instructor*, "Question Box," November, 1953, page 331.)

Further commenting on placement of children in classes, the *Handbook* on pages 32 and 33 says:

"On the first Sunday in January of each year a new class is formed to Study Course No. 2, composed of children from Courses No. 1 and 1a who, on this first Sunday, are four or five years of age.

"The children three years old are retained in Course No. 1, even though this entails repetition of part or all of the course for them. Repetition at this age is desirable.

"Except for individual adjustments made by the superintendency as hereinafter mentioned, all of the children in this new class studying Course No. 2 will stay together throughout their Sunday School life in the ward. Ages will be no longer significant, except as a basic guide to introduce new pupils arriving in the ward into the class."

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

A wisely chosen illustration is almost essential in fastening the truth upon the ordinary mind, and no teacher can afford to neglect this part of his preparation.

—Howard Crosby.

GOD'S goodness hath been great to thee. Let never day nor night unhallowed pass but still remember what the Lord hath done.

—Shakespeare.

If gratitude is due from children to their earthly parent, how much more is the gratitude of the great family of men due to our Father in heaven.

—Hosea Ballou.



Edwards Photo Service.

Proud of his calling, Joseph H. Eldredge explains a point with the aid of his well-studied lesson manual.*

MORE than "JUST" a TEACHER

By Jennie E. Graham

JOSEPH HAROLD ELDREDGE has been teaching a class of 60 to 70 members in the Gospel Doctrine class of Roosevelt Stake in eastern Utah's Uintah Basin. The ward was recently divided, and now he has 30 to 40 members each Sunday morning. The new class is growing each week.

When I asked him what he felt helped him most to be so successful with his Sunday School work, he replied:

"No. 1, I consider every calling in the Church as sacred";

"No. 2, Dependence on Divine guidance."

"I started to teach Sunday School when I was but 14 years of age in Oakley Ward, Summit Stake," Brother Eldredge recalls, "In all that time I have never left my Sunday School class without a teacher. If other Church duties kept me away I always found someone who would carry on for me."

"There has been only two years in my life that I have attended Sun-

day School as just a member of a class and that was while I going to the Brigham Young University High School in 1910 and 1913."

While in Myton, Utah, from 1913 to 1936 Brother Eldredge held many offices in the Church. Yet he kept teaching his Sunday School class.

"Because I have not had much of the learning provided by schools to help me with my teaching," Brother Eldredge says, "I feel that a complete study of the guides furnished from the General Board is necessary. I have found that lesson material may be thoroughly understood by the aid of the Divine inspiration."

"There is no calling in the Church of little importance," says Brother Eldredge, who is also a stake patriarch. "I do not like to hear anyone say, 'I'm only a Sunday School teacher.' He should reply, 'I AM A SUNDAY SCHOOL TEACHER!'"

Brother Eldredge feels that every teacher should be a living example of what he teaches.

"When I was a young man," he recalls, "I clerked in a store adjacent to a saloon. One day a mother came to me saying, 'Brother

Eldredge, you have something to explain. My little boy came home broken hearted saying that he saw his Sunday School teacher come out of the saloon.' I have always been grateful that I was able to explain that I had stepped in the saloon only to call a man to the telephone."

Brother Eldredge always greets you wherever he finds you with such a pleasant greeting that you go away knowing he was very happy and pleased to have talked with you again.

At one time after Brother Eldredge had visited a patient in the LDS Hospital in Salt Lake City he stood waiting for the elevator to descend. In order to not seem curious, he dropped his eyes to the floor. "I found myself in the arms of a man whom I did not recognize," he recalled. "He identified himself as Horace B. Richards, then Bishop of Stratford Ward and now a member of Highland Stake presidency. Turning to the waiting group he said, 'This is my first Sunday School Teacher!'"

What a rich reward after fifty years of Sunday School teaching.

*Gathered around their former teacher, are: (l. to r.) Counselors Van D. Winterton and Clifton N. Memmott, and Bishop John L. Swenson, Roosevelt Ward, Roosevelt Stake.

Know Your Manuals and Their Authors

By Moana B. Bennett

Course No. 1 (ages 2 and 3)

SUNDAY MORNING IN THE NURSERY

By Marie Fox Felt and Addie L. Swapp

THIS is a new, enlarged edition of the lesson guide for teachers of the Nursery class. This volume is designed to guide teachers of the 2- and 3-year-olds.

Expertly organized into three sections, the manual includes a general discussion of the purpose of the Nursery class for the children and for the parents, with helpful material on the differences in children. The manual is also a guide for lesson planning; and, the text is a guide to the teacher into sources of lesson enrichment.

In addition to the manual, two sets of pictures, one colored and one black-and-white, have been prepared.

The Authors

Sister Felt's other works include *LIFE LESSONS FOR LITTLE ONES* written with Inez Witbeck, and *SACRED STORIES FOR CHILDREN*.

She is the founder of the Kivans-Felt Center for boys and girls in Salt Lake City, a club which was organized to provide wholesome recreation opportunities for children living in or near downtown Salt Lake City. Her articles appear regularly in *THE INSTRUCTOR*. She is a member of the Sunday School General Board.



Marie F. Felt



Addie L. Swapp

Sister Swapp took a B.S. degree from the Utah State Agricultural College and later earned the M.A. degree from the Teacher's College at Columbia University. She helped write *JOYFUL LIVING*, and *BEGINNINGS OF RELIGIOUS PRAISE*. She wrote PART III of the *TEACHER TRAINING SUPPLEMENT*, a course for teachers of younger children. She is a member of the Sunday School General Board and has contributed several articles to *THE INSTRUCTOR*.

Her background includes work with

government migratory labor camps in California and Arizona and extensive work in community organization and care centers for children and classes for adults. She has traveled widely through Europe and the Near East.

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Course No. 1A (age 4)

BEGINNINGS OF RELIGIOUS PRAISE

By Addie L. Swapp and Addie J. Gilmore

THIS is an advanced Nursery course which will be given every odd-numbered year. It is a teacher's guide for conducting the class for the 4-year-old.

General organization of this manual is the same as that for the manual guiding teachers in Course No. 1. The first section is devoted to helping teachers become familiar with the objectives of the course and to broaden their understanding of the children.

The second section contains the 52 lessons grouped in twelve units.

The third section includes supplementary material for lesson enrichment. Two lesson picture packets also accompany this manual.

The Authors

Both are professional teachers of this age group, and both are members of the Sunday School General Board.



Addie J. Gilmore

Sister Gilmore has been specializing in child development and family relations most of her life with educational training at the University of Utah, Utah State Agricultural College and Oregon State Extension Center at Portland, Oregon.

She has written for *THE INSTRUCTOR* in this field.

Presently she is head teacher in the Home Economics Department Nursery School at the University of Utah.

Biographical notes on Sister Swapp will be found under Course No. 1.

Course No. 3 (ages 5 and 6)

GROWING SPIRITUALLY, PART II

By Hazel West Lewis

THIS is part two of a two-part course.

Realizing that particularly for the younger child the teacher-pupil relationship is very personal, the author aims at helping the teacher in this sphere.

With the manual are two sets of supplementary pictures. The volume is a guide in organizing and conducting the Kindergarten classes.

Bound in a new plastic binding, this manual will lay flat when open.

The Author

Sister Lewis received her education at Ricks College (Idaho), Albion State Normal College (Idaho), University of Chicago, Brigham Young University, University of California at Los Angeles, and the University of Utah. She is second grade teacher in the Stewart School at the University of Utah.



Hazel W. Lewis

A member of the Sunday School General Board, she is author of *Primary and Sunday School manuals*. She has contributed articles to *THE CHILDREN'S FRIEND* and *THE INSTRUCTOR*.

She was awarded the degrees of B.S. from BYU and M.S. from the U of U.

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Course No. 5 (ages 7 and 8)

LIVING OUR RELIGION, PART II

By Margaret Ipson Kitto, Hazel F. Young and Evalyn Darger Bennett

THIS is part two of a two-part study.

The course emphasizes that self-development and satisfying personal relationships come through "living our religion."

There are four units: first, happy living comes through learning to love and understand our Heavenly Father; second, through His teach-

ings; third, through growing up in the family and community; and fourth, through sharing responsibilities.

There is a brief resumé of the characteristics of children in this age group; also songs, stories, poems and other helps.

The Authors

Sister Bennett, a University of Utah graduate in 1947 with a B.S. degree in elementary education and former member of the Sunday School General Board, has written for THE INSTRUCTOR and was a staff member of the Deseret News, specializing in features for the woman's page.

Sister Young has an A.B. degree from Brigham Young University and has done graduate study at the University of Washington and at Brigham Young University. She has been a teacher, a principal of an elementary school and a



Evelyn D. Bennett



Margaret I. Kitto



Hazel F. Young

supervisor of elementary education in the Provo School District. She is a member of the Sunday School General Board.

Sister Kitto, a former member of the Sunday School General Board, earned her B.S. degree at the University of Utah and in 1953 was named on the honor roll of teachers by the McCall's Magazine. She was one of 12 outstanding teachers so selected from throughout America that year. She wrote LIVING OUR RELIGION, PART I.

Course No. 7 (ages 9 and 10)

WHAT IT MEANS TO BE A LATTER-DAY SAINT

By Marion G. Merkley and
A. Hamer Reiser

THE manual is beautifully illustrated and printed to appeal to the child so that he can study the lessons along with the teacher.

The course was prepared to help children about to become or recently baptized to understand the principles of the Gospel.

The second part of the course is intended to show the power of a testimony of the Gospel as a governing force in the lives of noble men such as the President and Authorities of the Church; and to

show how sharing the Gospel with the people of the world is a natural outcome of having a testimony.

The Authors

Elder Reiser is a member of the General Board of the Sunday School and is currently serving as president of the British Mission. He was formerly in the General Superintendency.

He collaborated in preparing HISTORY OF THE CHURCH FOR CHILDREN.



M. G. Merkley



A. H. Reiser

Dr. Merkley is assistant superintendent of Salt Lake City public schools, now on special education assignment in Trans-Jordan, where he is chief of the education division of the Point Four Program. He has written or helped write several Sunday School manuals. He is a member of the Sunday School General Board.

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Course No. 9 (ages 11 and 12)

LEADERS OF THE SCRIPTURES

By Marion G. Merkley and
Gordon B. Hinckley

THIS manual includes stories of the great characters in the Bible and Book of Mormon.

The authors write: "We shall see that the teachings found in these books apply as much to us in our time as they applied to the people of Israel, the Jaredites, the Lamanites, and the Nephites in ancient times, when they dwelt in Palestine and America."

The Authors

Elder Hinckley is Executive Secretary of the General Missionary Committee and first counselor in the Presidency of the East Mill Creek Stake. He is a former member of the Sunday School General Board, and has written several books.



G. B. Hinckley

For a biographical note on Brother Merkley please note Course No. 7.

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Course No. 11 (ages 13 and 14)

HISTORY OF THE RESTORED CHURCH

By J. A. Washburn and M. Lynn
Bennion

BESIDES touching the glorious stories of the Prophet Joseph

Smith and his first vision, and Brigham Young and his inspired leadership of the Pioneers, this course is designed to consider also the story of the past 100 years.

The authors write: "The Prophet Joseph Smith and his associates were under a mandate to establish the Kingdom of God on earth. This manual attempts to reflect a zeal, a faith, and a devotion born of devotion to God's purposes . . . These lessons should challenge boys and girls to continue to build the Kingdom of God on earth."

The Authors

Dr. Bennion is teacher of the teacher training course in the Federal Heights Ward in University Stake (Salt Lake City).



M. L. Bennion

Superintendent of the Salt Lake City schools, he is chairman of the National Association of Superintendents of Schools in cities of 100,000 to 200,000 population and is also chairman of the Utah Educational Television Foundation.

He is the author of MORMONISM AND EDUCATION and articles in professional magazines.

For a biographical note on Brother Washburn please note Course No. 13.

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Course No. 13 (ages 15 and 16)

PRINCIPLES OF THE RESTORED CHURCH AT WORK

By J. A. Washburn and M. Lynn
Bennion

THE purpose of the lessons is to present basic Gospel principles so that they can be readily understood and appreciated by this age level.

The young reader's thinking is projected into eternity in the beginning and then carried through various stages of eternal progression toward perfection. Story and conversation methods of presentation have been used extensively.

The Authors

The late J. A. Washburn, a lifelong leader in Utah education circles, was a high councilman, superintendent of Sunday School, ward clerk, and class leader in various auxiliaries. In addition, he was a teacher in the Church seminary system and YMMIA president.

He was a county superintendent of schools in Duchesne and Emery Counties and a teacher in the state school system for 20 years; after leaving public schools he taught and



J. A. Washburn

served as a principal in the seminary system for 22 years more. In Duchesne he homesteaded two 160-acre ranches.

He studied at the Brigham Young University where he took a B.S. and an M.S. degree.

He is the author of *STORY OF THE OLD TESTAMENT, a seminary text for years; FROM BABEL TO CUMORAH, A BOOK OF MORMON STORY; and FROM EDEN TO DHAHMAN.*

He was co-author with his son, J. Nile Washburn, of a text titled, *BOOK OF MORMON GEOGRAPHY.*

For a biographical note on M. Lynn Bennion, please note Course No. 11.

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Course No. 15 (ages 17 and 18)

LIFE IN ANCIENT AMERICA

By Leland H. Monson

THE basic text of the course is the Book of Mormon, but this manual helps guide the course. The manual gives required readings, the purpose of the lesson, the outline of material from the Book of Mormon, the author's commentary on that material, and questions and problems.

The lessons have been divided into eight major groups: first, "Springs of Book of Mormon Culture"; second, "Structure and Purpose of the Book"; third, "From Jerusalem to Zarahemla"; fourth, "The Reign of the Kings"; fifth, "The Reign of the Judges"; sixth, "The Fifth Gospel"; seventh, "Righteousness and Degeneration"; and eighth, "Mormon and Moroni."

The Author

Elder Monson received his education at Weber College, Universities of Utah, Stanford and Chicago and has studied three years beyond the M.A. degree.



L. H. Monson

He is a member of the Sunday School General Board and chairman of Division of Humanities at Weber College in Ogden.

His writing includes a six-year course of study on the Book of Mormon for the Relief Society, for the QUARTERMASTER REVIEW, THE COUNTY OFFICER, WESTERN SPEECH MAGAZINE, THE INSTRUCTOR, THE IMPROVEMENT ERA, LIAHONA and DESERET NEWS.

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Course No. 19 (ages 19, 20 and 21)

CHRIST'S IDEALS FOR LIVING

By Obert C. Tanner

ELDER Tanner has selected some ideals from the teachings and

life of Christ and treated them in 45 different lessons.

The first section, including chapters one to four, deals with the ideals pointed up through the birth, youth and baptism of Jesus; the second section, chapters 5-23, points up Christ's ideals for social living; and the fourth section, chapters 43-45, concerns itself with the death and resurrection of the Savior.

Each chapter is divided into five parts including a definition of each ideal, scripture, quotation from sources outside of the Church and from leaders of the Church, and examples of how the ideal functioned in the life of Christ.

The Author

Obert C. Tanner has consulted more than 300 volumes on Jesus, in the preparation of this manual.

Brother Tanner is a lecturer in the Department of Philosophy, University of Utah, and is president of the O. C. Tanner Jewelry Company, Salt Lake City.

He has traveled widely in Europe, the Near East and Africa.

He has written NEW TESTAMENT STUDIES, THE NEW TESTAMENT SPEAKS; and with Adam S. Bennion, PROBLEMS OF YOUTH, LOOKING IN ON GREATNESS; and with several authors, NEW TESTAMENT OUTLINES.

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Course No. 21 (adults)

SAVIORS ON MOUNT ZION

By Archibald F. Bennett

THE author writes: "The intent of these lessons and Book of Remembrance activities is to aid young and old to realize more fully who they are, their mission in life, and the glorious reward of eternal life and eternal happiness awaiting those who valiantly perform that mission. Each should learn that his own life is supremely important, because of his divine heritage as a child of God. In the heart of every one should be implanted a burning desire to perform the surpassingly sacred mission and concentrate all his powers to qualify as 'a savior on Mount Zion.'"

Students will work on their Books of Remembrance as part of the course of study.

The Author

Archibald F. Bennett received a first

class teacher's certificate from the Calgary Normal School and then went on to win B.A. and M.A. degrees from the University of Utah in history and political science.

He is general secretary of the Genealogical Society of the Church. He made special trips to the Eastern States in 1946 and to Europe in 1947 and 1948 to initiate microfilming of genealogical records. He is a member of the Sunday School General Board.



A. F. Bennett

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Course No. 24 (adults)

PARENT AND CHILD

By Edith V. Bowen

THIS department of the Sunday School was added in 1946 to meet the needs of young people 18 years of age or more who are founding or looking forward to founding their families according to Latter-day Saint teachings.

The family relations department of the Sunday School has been rotating three main courses of study: *Marriage and Its Prerequisites, Parent and Child in the Latter-day Saint Home, and Parent and Youth.*

"These lessons are designed," the foreword says, "to help parents understand their children and to sense their responsibilities as Latter-day Saint parents. The lessons are the outcome of the author's rich experience as a lifelong student, teacher and member of a faithful and efficient Latter-day Saint family."

The Author

Edith Bowen is retired from the faculty of the Utah State Agricultural College, where she was for many years engaged in training teachers for elementary schools and in supervision of teachers. Prior to that she taught in the Logan city schools. For many years she has been active in Church and civic organizations devoted to parent education.



Edith Bowen

She received her education at Brigham Young College in Logan, Columbia University where she took B. S. and M.A. degrees in education, and the University of California at Berkeley and Chicago University where she did undergraduate work. She has written for the Department of Education, State of Utah, and for THE INSTRUCTOR.

Course No. 27 (adults)

TEACHINGS OF THE DOCTRINE AND COVENANTS

By William E. Berrett

THE author has not attempted to treat all of the Doctrine and Covenant teachings. "Rather," he says, "it is hoped that this brief glimpse within the pages of a great volume will induce readers to search for still other and equally astounding teachings, for this book contains vistas of a new and nobler world."

The course begins with a discussion of the historical background of the Doctrine and Covenants and takes a few introductory topics such as the composition of the volume and how revelation comes before moving into basic Gospel teachings.

Elder Berrett is vice president of Brigham Young University, in charge of Religious Education in the schools of the Church of Jesus Christ of Latter-day Saints.

The Author

William E. Berrett brings to his calling a background of 26 years in the Church



W. E. Berrett

education system. He has served as a member of the Sunday School General Board, of the East Mill Creek Stake presidency, and the Fairbanks (Alaska) Branch presidency. He has written THE RESTORED CHURCH, DOCTRINES OF THE RESTORED CHURCH, TEACHINGS OF THE BOOK OF MORMON, and the M I A manual, HAPPINESS AHEAD, and the Sunday School manual, THE GOSPEL MESSAGE; with others, CONTRIBUTIONS OF JOSEPH SMITH, INTRODUCTION TO THE BOOK OF MORMON, OIL FOR THEIR LAMPS, READINGS IN LDS CHURCH HISTORY, and the M I A manual, A FAITH THAT ENDURES.

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Course No. 29 (adults)

A MARVELOUS WORK AND A WONDER

By Elder LeGrande Richards

THIS course is limited to non-members of the Church and their friends. Although this class is under the supervision of the Sunday School, because of its particular nature it is urged that the teacher work closely

with the mission or stake mission. Superintendents are urged to consult with the proper mission authorities when teachers for this special class are appointed.

Actually the book is an outgrowth of Elder Richard's outline, "The Message of Mormonism," which he prepared as an aid to missionaries in the Southern States Mission in their study and presentation of the Gospel.

The Author

A member of the Council of the Twelve Apostles, Elder Richards began his missionary work in the Netherlands Mission in 1905. Later, he returned, while yet a young man, to preside over that same mission from 1914 to 1916. In 1919 he became bishop of the Sugar House Ward and in 1926 he was sent on a special mission in the Eastern States. He was mission president in the Southern States Mission 1934 to 1937. While he was serving as a bishop for the third time he was called to be Presiding Bishop, April, 1938.

He was ordained to the Quorum of the Twelve on April 10, 1952.



Elder L. Richards

At Home Evenings, Too!

SUPERINTENDENT George R. Hill:

Tonight we held "home night" at our place. We were all there — five children, aged 2 through 13, and Mother and Father.

We began by singing "O Ye Mountains High." Then the eldest daughter, in charge of the program, called on Father to give his presentation. He brought out the September issue of *The Instructor*. He held up the cover picture of

Lombardy poplars. He asked the children if they could name the trees. He inquired why they thought these trees were chosen for the cover picture. The question led into a discussion on Mormon Pioneers and their trees.

Then Father turned to the Book of Mormon pictures in the middle of the magazine. He asked the children to name the muscular man kneeling before the lighted stones. This led into a discussion on the three migrations to America as de-

scribed in the Book of Mormon.

In conclusion, Father turned to the page on scripture memorization. Together the family learned:

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." (Mark 14:38.)

Tonight we discovered in *The Instructor* a new point of interest and inspiration for a family evening at home. We thought you would like to know.

—An Instructor Reader.

A "Self-remade" Man*

By Elder Sterling W. Sell

RECENTLY it was my very pleasant privilege to read Louis Fischer's great book, *The Life of Mohandas K. Gandhi*. This is the story of a little 102 pound brown-colored man in India who went around fourth-fifths naked, who lived in a mud hut without a telephone or an electric light or running water. He did not own an automobile. He had no wealth, no diplomats, no armies. He never sought nor ever held a public office, and yet the great British government discovered

*From "The Miracle of Personality," address given to the Brigham Young University student body.

that they could not rule India against Gandhi, and they could not rule India without Gandhi.

The Indian people understood that Gandhi was absolutely honest, that he could be trusted, that his motives were right. They knew when he said something that was exactly what he meant.

But Gandhi's early life was very unpromising. He thought of himself as a coward. He had a very bad temper and other serious problems. He was married when he was 13 years of age, and he had been en-

(Concluded on opposite page.)

What the Sunday School Has Done for Me

Rose Marie Reid*



ROSE MARIE REID

His promised blessings followed.

DRESSING to go to Sunday School has been exciting for me as long as I can remember. As soon as I could talk, my father taught me the sacrament gem while I dressed; because at Sunday School they might call for a volunteer to give it then my hand could go up among the first. Confident that I knew it, the fear of standing before an audience would leave me.

Later, 2½-minute talks that were seriously, carefully prepared gave confidence to me during my adolescent years.

Then, happy day, I was made assistant Sunday School organist. I played every other week! My hours of practicing had been worth it! The greatest joy came through playing our glorious Latter-day Saint hymns in Sunday School. I learned to love especially those written for Mormons by Mormons.

I was blessed with so many inspiring teachers. They not only gave me a love for the scriptures they taught, but they also gave me a desire to live so that they could approve and be proud of me.

It is my sincere belief that without these experiences, I would never have developed the confidence, courage or leadership necessary to operate a business. Without the *insurance*, that by keeping the commandments of the Lord his promised blessings would follow, I would never have dared even *start* a business.

Now that I can see repeated in the lives of my three children the same refining, stabilizing, encouraging influences, I humbly thank my Heavenly Father and pray that I will be worthy of these great blessings.

*During World War II, Rose Marie Reid started manufacturing ladies' swimming suits in Vancouver, B. C., Canada. She was advised against expansion or moving because it would be impossible to compete with the well-established firms of many years' experience and reputation. But she and her partners moved to Los Angeles, Calif., and expanded their operation. In a little over six years of successful competition, they have built a new factory, now employ over 1,000 persons and have the third largest swimming suit business in the world. Because of this expansion, Sister Reid was given the "Business Achievement Award" for 1954. She is the only woman ever to receive it.

She meets many people in her work. In order to tell them of the Gospel, she studied and mastered missionary teaching plans and procedures. She has had excellent success in this endeavor, too.

She is a member of the Westwood Ward, Los Angeles Stake.

A "SELF-REMADE" MAN

(Concluded from opposite page.)

gaged three times before. But finally realizing the disadvantages that these unfavorable qualities gave him, he started out deliberately to remake his personality. He later called himself a "self-remade" man.

Gandhi deliberately did a lot of things to make out of himself the kind of man that he thought he would like to be. He went on long fasts for discipline. He said, "How can I control others if I cannot control myself?"

Gandhi took ideas seriously. He believed that when he accepted an idea in principle and did not practice it, he was being dishonest. There are 999 men who believe in honesty for every honest man. Gandhi's greatness lay in doing what everybody *could*, but did not, do.

His mother taught him that to eat meat was wrong. She reasoned that eating meat necessitated the destruction of other life, and was, therefore, wrong. So Gandhi took a pledge to his mother that he would remain a strict vegetarian throughout his life. Later, after his

mother's death, some of his friends tried to persuade him that there was no life in unfertilized eggs, and, therefore, he could eat these without violating his pledge. But Gandhi knew what his mother's definition of meat was, and, inasmuch as he had taken the pledge from her, her definition must remain binding.

Later on, when Gandhi was very ill and it was not known whether or not he would live, his physicians tried to persuade him to take a little beef broth to save his life, but Gandhi said, "Even for life itself we must not do certain things. There is only one course open to me — to die, but never to break my pledge."

By the sheer power of this self-made personality, Gandhi raised himself to be the unquestioned leader of five hundred million people and became the greatest single power in India and probably in the world. Louis Fischer calls this process by which a below-average human being can raise himself to great power and accomplishment, "the miracle of personality."

I would like to have you imagine what would happen in the world and what the benefit to the world would be if the leaders of nations and all of the rest of us had Mr. Gandhi's kind of integrity.

Help Child To Develop Courage

By Minnie E. Anderson

New Needs for Courage

"*Courage in Children*," by M. Robert Gomberg, *Child Study Magazine*, summer issue, 1954, price 65 cents.

"**C**OURAGE IN CHILDREN," by M. Robert Gomberg, is an article of great value for teachers as well as parents.

In today's world, significant beliefs and traditions have been discarded by modern society. The narrowing of horizons brings a new need for personal courage and firm holding to basic virtues.

It is important to help children find courage to be their best self. "Courage is a facet of personality," claims Mr. Gomberg. "Courage is an integral part of a healthy personality." Too frequently, a parent may be more anxious to "help" the child evade a problem than to face and overcome it. The child is denied the chance to fumble, fail, try again and so develop his own power to cope with new situations. Under this misconception, the parent takes away this essential trial-and-error experience and deprives the child of the experience of encountering difficult situations and fear that are so necessary for the development of sound judgment.

"... Living as we do in a world full of conflict, crises and tension, the concern as to how to develop courage in the individual child may seem a somewhat narrow and limited approach to the grave problems that surround us. Yet it will be personal courage, self-respect, the will to face the dangers and stresses of our times, and the wisdom to fight to defend, preserve and advocate the values in which we believe, that

will ultimately stabilize the family and preserve our democratic freedoms," Mr. Gomberg concludes.

Worth-while enrichment material for the family relationship courses, No. 24 or 25.

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No Modern Man Wrote It

Contents, Structure, and Authorship of the Book of Mormon, by J. N. Washburn, published by Bookcraft, \$3.00.

FROM the time of its publication in the spring of 1830 to the present time, the Book of Mormon has continued to be probably the world's most startling and controversial religious book.

Mr. Washburn has literally combed each verse of every chapter in this significant book to uncover internal evidences of its authenticity. The author has also sought to clarify certain questions and to answer "how the Book of Mormon came into existence."

The author has given an intimate study of Joseph Smith and has classified his material under such interesting headings as: "The Complexity and Consistency of the Book of Mormon," "The Records that Make Up the Book of Mormon," "The Literature of the Book of Mormon," "The Fifth Gospel," "The Language of the Book of Mormon," and "The Book of Mormon Support of the Bible."

"There is no longer any room in my mind for the possibility that Joseph Smith or any modern man wrote it," Mr. Washburn writes. "It is my earnest, soul-filling, time-tested testimony that it is the work of God. Joseph Smith could not possibly, with his meager schooling,

have made up the complex contents of the Book of Mormon out of his own mind and written it in the 60 to 90 days time it took him to translate the ancient records into English."

This book will be excellent enrichment material for Course No. 15, ("Life in Ancient America") for 1955.

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About that Growing Child

"Your Child from 1 to 6," pamphlet No. 30, "Your Child from 6 to 12," pamphlet No. 324, "Guiding the Adolescent," pamphlet No. 225, compiled by Children's Bureau Federal Security Agency, Social Security Administration, Washington D. C.

TO understand the general behavior pattern of growing children and what conduct might be expected from each age level is a great aid to teachers. It gives opportunity for the teacher to be prepared that she may cope with any behavior situation.

The Sunday School teacher with this knowledge knows best how to hold the attention of the child. She is aware of his interests, how he learns and what his inclinations are.

The Federal Security Agency, Social Security Administration, Children's Bureau, Washington, D. C., has compiled brochures to give just such helpful information to the teacher or parent. These pamphlets are free if you order a full set or 20 cents for one. Be sure when you order that you give the number of the pamphlet.

Junior Sunday School teachers will find these brochures excellent assistance in their teaching problems.

THE teacher who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.

—Horace Mann.

NOTHING so establishes the mind amid the rollings and turbulency of present things, as both a look above them and a look beyond them—above them to the steady and good

Hand by which they are ruled, and beyond them to the sweet and beautiful end to which by that Hand they shall be brought.

—*Later-day Saints'*
Millennial Star, V. 44.

"... The Word of the Lord ... Is Truth"*

TEACHERS: Here are your assignments for class memorization, correlated with the January lessons.

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; —John 14:16.

LEADERS OF THE SCRIPTURES

Course No. 9

... The woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth. —I Kings 17:24.

HISTORY OF THE RESTORED CHURCH

Course No. 11

Truth shall spring out of the earth; and righteousness shall look down from heaven. —Psalm 85:11.

PRINCIPLES OF THE RESTORED CHURCH AT WORK

Course No. 13

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. —John 9:1-3.

PATIENCE is power; with time and patience the mulberry leaf becomes silk.

—Chinese Proverb.

LIFE IN ANCIENT AMERICA

Course No. 15

... I, Nephi, will show unto you that the tender mercies of the Lord

SUGGESTIONS FOR MEMORIZATION

LET the teacher bring a pencil and a 3x5-inch card for each student. Then dictate the verse from THE INSTRUCTOR memorization page. This writing of the verse is a good beginning to memorization. The students are then asked to carry their cards for occasional reference and bring them the following Sundays for class practice and perfection.

Provide a new card on the first Sunday of each month.

—Alexander Schreiner.

are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

—1 Nephi 1:20.

CHRIST'S IDEALS FOR LIVING

Course No. 19

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

—Alma 34:32.

SAVIORS ON MOUNT ZION

Course No. 21

The Prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done

in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

—Gospel Doctrine, page 475.
Joseph F. Smith.

PARENT AND CHILD

Course No. 24

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. —Exodus 20:12.

TEACHINGS OF THE DOCTRINE AND COVENANTS

Course No. 27

And that which doth not edify is not of God, and is darkness.

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you.

—Doctrine and Covenants 50:23-25.

A MARVELOUS WORK AND A WONDER

Course No. 29

... God created man in his own image, in the image of God created he him; male and female created he them.

—Genesis 1:27.

*See Course No. 9.

YOU cannot repent too soon, because you do not know how soon it may be too late.

—Thomas Fuller.



Mary Colbert encourages informal get-togethers when her students express a desire for an extended discussion of some lesson point.*

Veteran Teacher Honored

A few weeks ago in the Riverview Ward, Pioneer Stake (Salt Lake City), Mary A. Colbert, who has been teaching Sunday School for over 63 years continuously, received richly deserved recognition. She was presented with an orchid and a book autographed by its author and one of her former students, Elder Mark E. Petersen of the Council of the Twelve.

Among her teaching methods are these: Once a month her students write a summary of the month's lessons for their Books of Remembrance. When a difficult lesson comes up, she has students come to her home for an extra session. If she is absent, the students conduct their own lesson. An adult sits in to observe, but there is no discipline problem. She often takes her students to visit places of interest. She took the class to see the Los Angeles Temple baptismal font when it was under construction in Salt Lake City. She also took her class to the dedi-

cation of the Salt Lake Temple in 1893.

Sister Colbert's father was an early Utah pioneer, arriving from his native England in 1851. She was once a Sunday School teacher in the 17th Ward under Superintendent George Albert Smith, who later became eighth president of the Church.

She and her husband James Colbert have lived in the Pioneer Stake 47 years. They are the parents of eight children.

* * *

Reverence Is Their Goal

Two classes in the North Pocatello (Idaho) Stake have successfully achieved the kind of reverence and order which is the aim of Sunday Schools everywhere. The methods used are interesting.

Rula Alexander's class in the Pocatello Seventeenth Ward is outstanding in reverence, participation in class and attendance. The class is studying Course No. 10, "The Life of Christ." Each Sunday while Sister Alexander calls the roll, she has each child answer if he attended sacrament meeting, if he read the

Notes from the Field

She Allows Them Extra Sessions

Conducted by Wallace G. Bennett

lesson and if he brought his manual to Sunday School. A point is given for each affirmative answer. At the end of three months, awards such as Church books, are given for credits earned. Each child is so eager to take part and relate what he has read in the manual that there is no time for any disturbance.

Sister Alexander has taught Sunday School for 12 years.

Fern Steed, teacher of Course No. 6, History of the Church for Children, in the Pocatello Fifteenth Ward, North Pocatello Stake, has developed a reverence chart to help maintain order.

To begin with, she selected one member of the class to be *reverence officer* until someone else had time to earn the title. She chose a different officer each week. It was the Reverence officer's task to choose the two members of the class who were the most reverent during Sunday School. The following Sunday the two that were chosen the previous week were given the privilege of sitting in specially marked "honor seats." A banner with aluminum foil and blue lettering designated the three honor seats — one for the reverence officer.

To earn the position of reverence officer, one had to earn the right to sit in the honor seats three times. Green stars were marked on a large chart on the wall by the names of those who had earned the right to sit in the honor seats. After a member had been chosen to sit in the honor seats three times, he earned a red star. A large cardboard badge with the words "reverence officer" was worn by the one so designated throughout the class period.

The children liked the plan, and tried hard to be reverent. There have been as many as four reverence

*Students in Sister Colbert's class at the Riverview Ward, Pioneer Stake, are: (l. to r.) Myrna Smith, Nancy Lee Hansen and Kay Noyce.

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace C. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

officers at one time, choosing the reverent ones. Sometimes Sister Steed declared the class an "honor class" and gave everyone a green star.

After seven months of using the chart, Sister Steed felt the class was ready to "graduate" from it. Now she is having the reverence officer grade the whole class on its reverence. She expects the children to work as hard for the class as they did as individuals. She feels that to make this a success the teacher must be very strict and see that no child is chosen that isn't reverent and stays that way while in the honor seats.

• • •

How Would You Answer?

UNDER the capable leadership of Bonneville (Salt Lake City) Stake superintendency, Parley P. Giles, Joseph W. Richards and Carl W. Huhl, and an enthusiastic, able stake board, teaching standards in that stake are steadily rising. At the instance of Brother Richards, the following "Aids to Better Teaching" have been presented to teachers as a guide:

A. Physical Environment:

1. Is there proper lighting?
2. Is there proper ventilation?
3. Is the furniture arrangement planned?
4. Others.

B. Social Environment:

1. Is there a wholesome teacher-pupil relationship?
2. Is there a wholesome pupil-pupil relationship?
3. Is there a wholesome social environment?
4. Others.

C. Classroom Organization:

1. Do pupils enter the room orderly?
2. Is there a seating plan?
3. Is there a plan for taking the roll?
4. Does the class start promptly?

5. Is the class business (including the teaching) well organized?
6. Others.
- D. Pupils' Behavior:
 1. Are the rights of others respected?
 2. Are the pupils interested in the class?
 3. Are individual behavior problems properly handled?
 4. Does the teacher have control?
 5. Others.
- E. Lesson Preparation:
 1. Are the objectives of the lesson planned?
 2. Do the pupils understand the objectives?
 3. Does the teacher use an effective teaching method?
 4. Does the teacher vary his techniques?
 5. Does the teacher have all the materials that are needed?
 6. Is the subject material mastered by the class?
 7. Is there an orderly procedure?
 8. Are visual aids used effectively?
 9. Is there group participation?
 10. Does each pupil have a manual?
 11. Do the pupils use their manuals?
 12. Others.

Teachers who can answer all or most of these questions in the affirmative will have successful classes.

• • •

Arizona District Active

MANY good things are being done in the Sunday Schools of the Arizona District of the California Mission. "But the biggest thrill in our district," according to Charles W. Sorensen, district superintendent, "is to see the organization of the Junior Sunday Schools in Yuma and Ajo, and to see the interest with which the teachers in all the branches are showing in the use of visual aids in their teaching."

Of the six branches in the district, three have an attendance of sixty-five percent of the number enrolled or higher, an achievement in itself.

COMING EVENTS

November 1, 1954
October, 1954, Monthly Report
Sent to Stake Secretary

December 5, 1954
Sunday Evening Sunday School
Program

December 6, 1954
November, 1954, Monthly
Report Sent to Stake Secretary

December 19, 1954
Devotional Exercises
Commemorating
Joseph Smith's Birthday

December 26, 1954
Sunday School
Christmas Worship Service

January 3, 1955
December, 1954, Monthly
Report and 1954 Annual Report
Sent to Stake Secretary

January 3, 1955
Mission Branch Fourth Quarter
Reports and 1954 Annual
Report Sent to Mission Office

Teacher Training in Tacoma

SIXTY-six prospective teachers were graduated from teacher training courses held in five wards and four branches of the Tacoma (Washington) Stake in combined graduation exercises held recently. Linda S. Fletcher is the teacher training adviser on the Tacoma Stake Board, and Roy S. McKinnon is stake Sunday School superintendent.

The graduation exercises featured a panel discussion entitled "The Master's Lesson Plan" in which six of the graduates participated. Madeline E. Johnson, Paulsbo Branch, was moderator. The panel discussed the lesson plan of Jesus. It was suggested that the objective of the Master's plan was "I am come that ye might have life and have it more abundantly."

The graduates brought in a wealth of material for display which they had made to donate to their several ward Sunday School libraries.

IF a man speaks or acts with pure thought, happiness follows him like a shadow that never leaves him.
—Gautama Buddha.

LET us learn upon earth, those things which can prepare us for heaven.

—Jerome.

FAITH makes the uplook good, the outlook bright, the inlook favorable and the future glorious.

—Newman Bulletin.

In Acknowledgment of His Power

By Ramona W. Cannon

IN sharp contrast are these two paintings by the Latter-day Saint Artist Arnold Friberg. One shows a people who were refusing to obey the commandments of the Lord, while in the other we see a people being baptized in acknowledgment of His power and authority.

"ABINADI DELIVERS HIS MESSAGE TO KING NOAH"

THE wicked King Noah followed his father, the good ruler and man, Zeniff, to the throne of the Nephites. Noah caused his people "... to commit sin, and do that which was abominable in the sight of the Lord." (*Mosiah* 11:2.)

Abinadi, the fearless prophet, rebuked the king and his people for their sins; and they tried to kill him. The Lord delivered him out of their hands. (*Mosiah* 11:20-27.)

After two years, Abinadi returned in disguise; and people failed to recognize him as he again began to prophesy. Nevertheless, they took him, bound, before the king, telling him that there was a man who was prophesying that God would destroy his people.

Abinadi was cast into prison, then later brought before King Noah and his evil priests. They questioned him, trying to make him say something whereby they might accuse him. But "... he answered them boldly, ... for he did withstand them in all their questions, and did confound them in all their words." (*Mosiah* 12:1-19.)

"Away with this fellow, and slay him; ..." ordered the angry king.

But Abinadi said, "Touch me not, for God shall smite you if ye lay your hands on me, for I have not delivered the message which the Lord sent me to deliver; ..." And they "durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai; ..." (*Mosiah* 13:1-6.)

Even so, King Noah commanded that Abinadi be put to death unless he recalled his words of evil doom.

But Abinadi answered, "I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you ... at the last day." (*Mosiah* 17:10.)

So they bound him and scourged his skin with faggots. The flames began to scorch him. At last saying, "O God, receive my soul," he fell, having been put to death by fire "... because he would not deny the commandments of God, having sealed the truth of his words by his death." (*Mosiah* 17:1-20.)

In the picture, note the "exceeding luster" of Abinadi's face against the dark background; the frailness of his body contrasted with the great strength of spirit in his countenance; his purposeful, intelligent features and expression. On the faces of the priests, see the various expressions of fear, thoughtfulness and wonder, and, most of all, anger on the face of the king.

Observe the trained jaguars and their anger at the prophet; the sheen and soft folds of the king's garments; the infinite detail of carving, and light on furniture, the feathered headress of the king; the power and simplicity of Abinadi against all this opulence.

(Cut out and paste on back of mounted picture.)

"ALMA BAPTIZES IN THE WATERS OF MORMON"

ALMA was one of King Noah's priests who were present when Abinadi was brought before the king. When Abinadi preached to the entire company, Alma knew he was hearing the truth and pleaded with King Noah to let Abinadi depart in peace.

This made the king only the more angry, and he had Alma cast out and sent his servants to follow him, in order to slay him.

Alma hid himself and was not found. While in concealment he wrote down all the words which Abinadi had spoken. Then he went privately among the people and taught these words.

In a place called Mormon, was a fountain of pure water. Near it was a forest. Here Alma hid himself from the king's searchers, and here came those who believed. Alma taught them repentance, redemption and faith in God.

One day, "... Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy spirit upon thy servant, that he may do this work with holiness of heart.

"And when he had said these words, the spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered unto a covenant to serve him until you are dead as to the mortal body; and may the spirit of the Lord be poured out upon you; and may he grant unto your eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

"And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit." (*Mosiah* 18:12-14.)

Alma did not again bury himself in the water, but he continued to baptize everyone who went to the waters of Mormon.

And Alma "... commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another." (*Mosiah* 18:21.)

"... The place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer." (*Mosiah* 18:30.)

The spirit of holiness and peace pervades this picture, the beautiful waters and forest and mountains of Mormon as well as the faces of those children of God. This is seen in Alma particularly.

Note the unusual treatment of shadow and sunlight; the reflection in the water; the silkiness of the hair of the woman on the right; the wet texture of the hair of the woman on the left; the graceful bow of the seated man making a sort of frame for Alma and the woman being baptized.

(Cut out and paste on back of mounted picture.)

Suggestions for Use:

COURSE No. 15: June 5, "King Noah and Abinadi." Use also with other lessons telling of Alma.

These two pictures may be used in any other lessons in which principles of baptism, unity of spirit or faith is the major topic.



ABINADI DELIVERS HIS MESSAGE TO KING NOAH



ALMA BAPTIZES IN THE WATERS OF MORMON

INSTITUTE OF RELIGION
4602 SOUTH CEDARWOOD ROAD
SALT LAKE CITY, UTAH 84102

The Flight into Egypt

By Marie F. Felt

"And being warned of God in a dream that they should not return to Herod, they [the wise men] departed into their own country another way."

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

"When he arose, he took the young child and his mother by night, and departed into Egypt." (Matthew 2:12-14.)

WITH the coming of the baby Jesus, Mary and Joseph had had much to think about and to remember; for there had been the humble shepherds who had come to tell them of the angel's message and of the glorious songs that they had heard on the hillside of Judea.

When the Baby Jesus was eight days old, they had obeyed Jewish law and had given him the name of Jesus as the angel had told them to do. Forty days after his birth, they had made a trip to the temple in Jerusalem, to present him to the Lord as was customary to do with the first-born male child in every family.

While there they had met Simeon, a very good man who had been promised that he would live to see Jesus, the Lord's Christ; also Anna, a dear old lady who lived at the temple both day and night, serving God all of the time. Both of them recognized the Baby Jesus as God's own son.

Simeon was so grateful that he took the baby in his arms and gave him a beautiful blessing. Anna, too, was very thankful. She told everyone who would listen about the great work that Jesus was to do. (Luke 2:21-38.) [End of Scene I.]

There were others, too, who knew about the Baby Jesus and wanted, just as much as Simeon and Anna, to see him. They were the wise men from the East. One day, without notice to anyone, they arrived in Jerusalem, bringing with them precious gifts for the newborn babe. To those they met they asked, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matthew 2:2.) [End of Scene II.] But the people did not know. Neither did Herod the king know. All of them were greatly puzzled for it had not been made known to them that such an important baby had been born.

Because he was just as anxious as the wise men to know where this baby was, King Herod called "... all the chief priests and scribes [one of a class of doctors or teachers among the Jews, whose office it was to interpret the Jewish law to the people] of the people together." (Matthew 2:4.) He asked them if they knew

where Christ should be born. "And they said unto him, In Bethlehem of Judea." (Matthew 2:5.)

When King Herod heard this he was very disturbed but he did not let the wise men know. He did not want them to suspect that he was not the baby's friend. He therefore said to them: "... Go and search diligently [constantly] for the young child; and when you have found him, bring me word again, that I may come and worship him also." (Matthew 2:8.) [End of Scene III.]

These words to the wise men did not tell them truthfully what was in King Herod's heart. He really did not want to worship the baby Jesus, and both he and God knew it. His plan, instead, was to harm the baby Jesus, but we know that God, our Heavenly Father, would never let that happen. God did not even let the wise men return from Bethlehem to Jerusalem to tell the King for sure where the precious baby was. Instead, after they had seen the baby and had worshipped him and had given him their gifts of gold, frankincense (a perfume), and myrrh (an ointment), God warned them not to return to King Herod so "they departed into their own country another way." (Matthew 2:11, 12.) [End of Scene IV.]

After they had left, an angel of the Lord appeared to Joseph in a dream. In it he said, "Arise, and take the young child and his mother, and flee into Egypt, ... for Herod will seek the young child to destroy him." (Matthew 2:13.) Also he told him to stay in Egypt until he brought him word that it was safe to return. [End of Scene V.]

Joseph was a man upon whom the Lord could depend. Without any further delay he got up and "... took the young child and his mother by night, and departed into Egypt." (Matthew 2:14.) [End of Scene VI.]

When King Herod learned that the wise men had gone directly home, instead of returning to Jerusalem as he had asked them to do, he was very angry; so angry in fact that he sent men to Bethlehem and in all the coast cities to destroy all of the children who were two years old and younger. In this way he hoped to destroy Jesus so that he could not grow up to become the King of the Jews in his place. But Herod did not understand. Jesus was to be their spiritual king and would never even want to be king in the same way that Herod was. [End of Scene VII.]

After a while, Herod, the wicked king died and "... an angel of the Lord appeareth in a dream to Joseph in Egypt." He told him to "... arise, and take the young child and his mother, and go into the land of Israel." [Palestine] (Matthew 2:19, 20.) This Joseph did, "... but when he heard that Archelaus did reign in Judea in the room [place] of his father Herod, he was afraid to go thither." (Matthew 3:22.) He felt

it best not to return to Bethlehem, but . . . he came and dwelt in a city called Nazareth." (Matthew 2:23.) It was here that they lived for many, many years. [End of Scene VIII.]

Suggestions for Use:

This story may be used in connection with the following lessons:

- COURSE No. 1: Jan. 2, 1955, "We Belong to a Family,"
Jan. 23, 1955, "We Have Joy in Family Excursions."
COURSE No. 1a: Feb. 20, 1955, "When Jesus Was a Little Boy."
COURSE No. 7: May 22, 1955, "Obedient—And We Find It Easy To Learn."
COURSE No. 13: May 29, 1955, "Obedient."

Pictures:

Standard Publishing Co. Pictures available are:

- No. 516, "Flight Into Egypt";
No. 412, "The Wise Men."

How To Present Flannelboard Story:

Those teachers desiring to enrich lessons dealing with obedience or love of family will find this flannelboard presentation of value. Be sure to remember the six P's. "Proper Prior Planning Prevents a Poor Performance."

Information on the preparation of flannelboard figures can be found in the *Teaching Aids and Library Guidebook*, page 48, or in the May and October, 1954, *Instructors*.

Preparing Cast of Characters

Characters needed for this presentation must come from several sources. Simeon can be supplied by using the flannelboard character Eli found in the July, 1954, *Instructor*.

Anna, Mary, Joseph, and 3 Baby Jesuses, and the donkey are shown opposite. Color, back with flannel and cut out for use with story.

Colored pictures from picture packets, old *Instructors* or other magazines, and pictures bought from dime stores are sources for pictures of Herod, scribes, priests, and people at entrance of Jerusalem.

Already colored, die-cut and felt-backed are pictures of a Baby Jesus, Mary, Joseph, the angel, wise men on camels, wise men kneeling, an older Baby Jesus, and stars. These are found in a specially prepared flannelgraph booklet titled, "Christmas." Priced at \$1.25, it can be purchased from the Desert Book Company, 44 East South Temple, Salt Lake City 10, Utah. It is published by the Scripture Press, 434 South Wabash Avenue, Chicago, Ill.

Put the characters needed for each scene in a separate, large envelope or clip them together with a paper clip. When figures are used for more than one scene, put them with those you use first.

Making Backgrounds for Scenes

On a sheet of wrapping paper draw a temple interior similar to Scene II of "The Lord Spoke to Samuel," July, 1954, *Instructor*. Or draw the interior of a square room with perspective considered. Transfer scene to white or tan flannel. Cut out door-

ways or windows to let a light-blue sky show through. Use for Scene I. Draw a bench, stool or chair for Mary to sit on and hold Baby Jesus.

For Scenes II and VI, cut sky out of dark-blue and ground of green or tan flannel. Place these on flannelboard and add stars in the night sky. In Scene II, use the giant star.

All that is needed for Scenes III, IV, V and VII is plain tan or white flannel. If you wish you can have several indoor scenes prepared, but the plain background will adequately convey the impressions needed for these short episodes.

Scene VIII, uses the same ground flannel of tan or green used in Scenes II and VI, but a light-blue flannel is needed for the daylight sky.

Order of Episodes

Present scenes in this order:

Scene I:

Scenery—Show temple interior.

Action—Mary and Joseph have Baby Jesus in temple. Mary is seated on a bench or chair. She holds the baby on her lap while Joseph stands by listening. Simeon takes child in his arms and gives it a blessing. Anna comes forward and praises the child.

Scene II:

Scenery—The sky is dark-blue flannel with shining stars including a giant, guiding star. The ground is of tan or green flannel.

Action—Wise men follow the star to the gates of Jerusalem. There they ask people at entrance of city where the newborn king of the Jews could be found.

Scene III:

Scenery—Use interior of palace or plain flannel as desired.

Action—Wise men ask King Herod where newborn king of the Jews could be found. He does not know and asks his priests and scribes. They tell the cruel king that the baby could be found in Bethlehem.

Scene IV:

Scenery—Use a building interior or plain flannel.

Action—Wise men find Baby Jesus, worship him, give gifts, and depart into their own country.

Scene V:

Scenery—Use plain flannel for this background.

Action—Angel appears to Joseph and warns him.

Scene VI:

Scenery—The sky is dark-blue flannel with shining stars but no giant star. The ground is of tan or green flannel.

Same as in Scene II.
Action—Joseph and Mary wrap up their baby and flee into the night toward Egypt.

Scene VII:

Scenery—Use interior of palace or plain flannel as desired.

Action—King Herod sends priests and scribes out to transmit his order for destruction of the newborn.

Scene VIII:

Scenery—Use a light-blue flannel for sky and a tan strip for the ground.

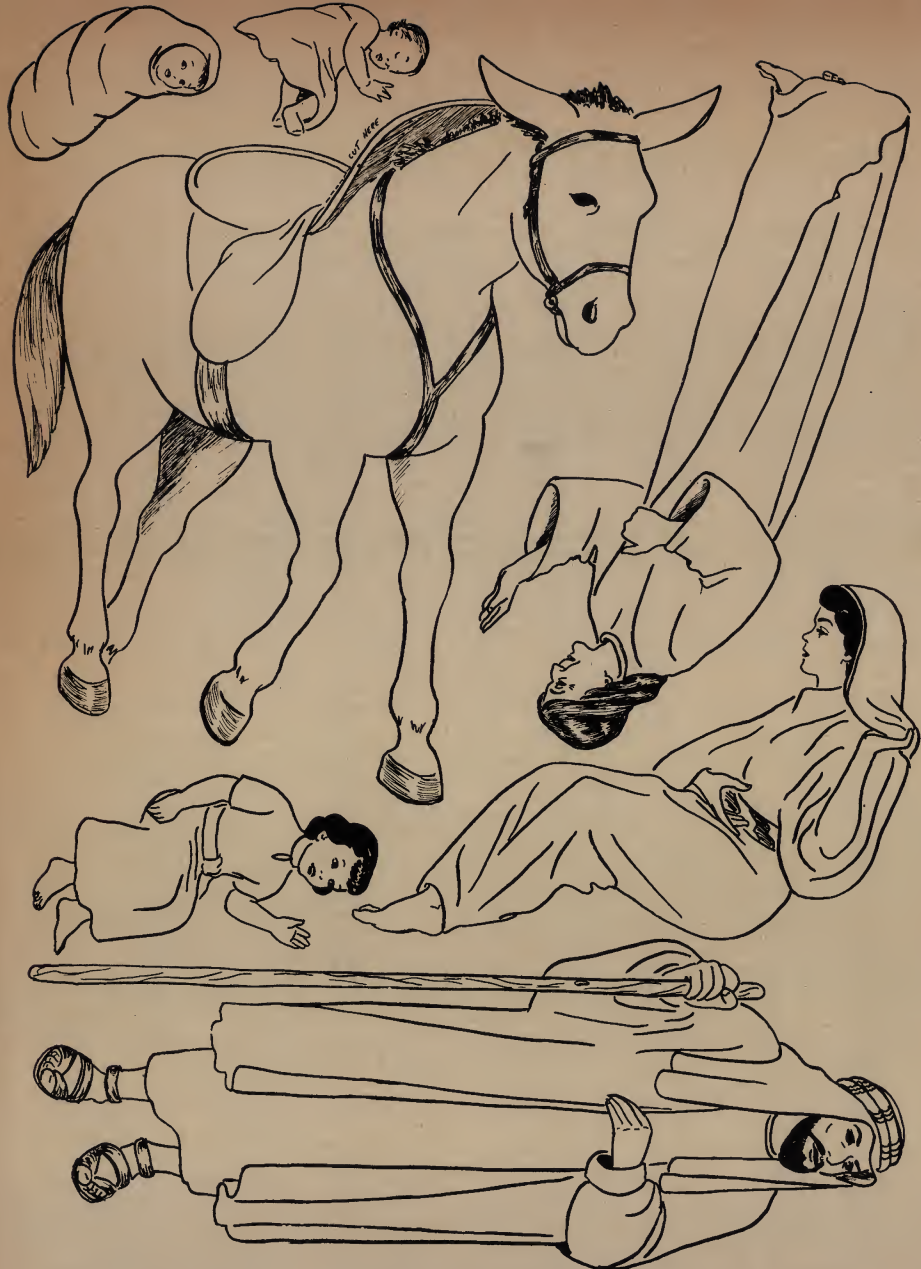
Action—Angel appears to Joseph and instructs him to return the holy family back to Israel. Family travels toward Nazareth. Use older Christ Child.



Scene I



Scene VI



Characters to use with flannelboard story of "the Flight into Egypt" include: Joseph, Mary, Anna, donkey and three Baby Jesuses. Color, back with flannel and cut out.

Advancement of Pupils on January 2nd

By Superintendent David Lawrence McKay

OPPPOSITE this article appears the advancement chart for the Sunday School classes. The changes of courses will be made on January 2. No fuss or ceremony is involved. It is not even necessary to make any announcement in the devotional services of any changes of classes. The opening exercises go on as usual. After separation to classes, the following procedure is recommended:

1. If the class is given a new teacher and not a new room, the member of the superintendency in charge of the class introduces the new teacher to it. Then the teacher takes charge of introducing the new course of study and distributing the new manuals.

2. If the class is given a new room, but keeps the same teacher it had in 1954, the teacher takes the class to the new room at a time previously appointed by the superintendency.

3. If the class is given both a new teacher and a new room, the change of room and introduction of teacher are taken care of by the appointed member of the superintendency, who personally conducts the members of the class to their new room.

4. If the Sunday School is small and has many age groups combined in a few classes, individual adjustments may have to be made. But in the Sunday Schools offering all the graded courses, changes of individuals from one group to another should not be made on this day. If some pupils are in the wrong group, their personal adjustments can be made on later Sundays. Classes of 1954 from Course No. 2 to Course No. 16 remain intact. Only the course number, the subject matter, and, if desired, the teacher and room number are changed.

5. Course No. 1 is the exception to the general rule that classes remain intact. Here a careful selection is made, and those pupils who are 4 years of age are put into the special Course No. 1.

6. After the separation to classes, announcement can be made in the adult classes of the new courses to be offered adults, and an opportunity given them to move to the classes desired. It is recommended that cards with the titles of the adult courses be placed on the doors of the appropriate class rooms.

Announcement of the adult courses for 1955, *Saviors on Mt. Zion* (Genealogical), *Parent and Child* (Family Relations), and *Teachings of the Doctrine and Covenants* (Gospel Doctrine) should have been made in Sunday School on previous Sundays and in the ward bulletin and by mail and personal contact.*

The course *Parent and Child* is offered in 1955 even though a few Sunday Schools studied it in 1954, because the need for fundamental Latter-day Saint principles is immediate and urgent in many homes of Church members. Sister Edith Bowen's manual is one that should be read by every parent of young children and studied in every Sunday School in which a room can be made available for the course.

There will be more young children in the United States this next year of the ages studied in this Family Relations Course than ever before in the history of the nation. This is true also in our Latter-day Saint homes. Special attention should be made by every superintendent to see that this course is offered and taught by an experienced teacher so that the fundamental religious truths taught in this course can carry over to the development of good Latter-day Saint children.

It is good practice to have the manuals ready for the pupils on January 2. A fund arranged for in advance will purchase the books, or, with the consent of the bishop,

*The Investigators' Course, *A Marvelous Work and a Wonder*, will have been announced by the personal visits of the stake missionaries and by the teacher of the Investigators' Course.

the books can be purchased at the Deseret Book Company on the ward account. The pupils can be told on December 19th or 26th to have their purchase money ready, and the teacher or the president of the class can send a reminder postcard to the members.

Modifications have been made in many of the courses which were offered in 1953 and which will be repeated in 1955 to the new groups.

Four courses have been newly written for 1955. They are: *Beginnings of Religious Praise* by Addie L. Swapp and Addie J. Gilmore, for Course No. 1a; *Growing Spiritually, Part II* by Hazel W. Lewis, for Course No. 3; *Christ's Ideals for Living* by Obert C. Tanner, for Course No. 19; and *Teachings of the Doctrine and Covenants* by William E. Berrett, for Course No. 27.

Beginnings of Religious Praise was written to meet the needs of teachers in guiding the spiritual growth of children who are 4 years old when the class is organized. It has been recognized that the course of *Sunday Morning in the Nursery* was not ideally adapted to these more advanced pupils. Both Sister Swapp and Sister Gilmore, members of the Deseret Sunday School Union General Board, are professional teachers of this age group.

Sister Hazel W. Lewis, author of *Growing Spiritually, Part II*, is a professional teacher. Her new book is intended to meet a need of this course for a treatment closely connected with the scriptures and applied to the children's experience.

Christ's Ideals for Living by Elder Obert C. Tanner, is authored by a man a large part of whose life has been devoted to a study of the teachings of the Savior. A text by Elder Tanner was used enthusiastically for many years by the Church seminaries. *Christ's Ideals for Living* will be enthusiastically received by all the teachers and students of the

(Concluded on page 342.)

Advancement Schedule, January 2, 1955

1954 COURSE NO.	1954 SUBJECT	1954 APPROX. AGES	1955 COURSE NO.	1955 SUBJECT	1955 APPROX. AGES
Course No. 1:	<i>Sunday Morning in the Nursery.</i>	2	→	Course No. 1: <i>Sunday Morning in the Nursery.</i>	2, 3
Course No. 1:	<i>Sunday Morning in the Nursery.</i>	3	→	Course No. 1a: <i>Beginnings of Religious Praise.</i>	4
Course No. 2:	<i>Growing Spiritually, Part I.</i>	4, 5	→	Course No. 3: <i>Growing Spiritually, Part II.</i>	5, 6
Course No. 4:	<i>Living Our Religion, Part I.</i>	6, 7	→	Course No. 5: <i>Living Our Religion, Part II.</i>	7, 8
Course No. 6:	<i>History of the Church for Children.</i>	8, 9	→	Course No. 7: <i>What It Means To Be a Latter-day Saint.</i>	9, 10
Course No. 8:	<i>Old Testament Stories.</i>	10, 11	→	Course No. 9: <i>Leaders of the Scriptures.</i>	11, 12
Course No. 10:	<i>The Life of Christ.</i>	12, 13	→	Course No. 11: <i>History of the Restored Church.</i>	13, 14
Course No. 12:	<i>History of the Restored Church.</i>	14, 15	→	Course No. 13: <i>Principles of the Restored Church at Work.</i>	15, 16
Course No. 14:	<i>Principles of the Gospel.</i>	16, 17	→	Course No. 15: <i>Life in Ancient America.</i>	17, 18
Course No. 16:	<i>The Gospel Message.</i>	18, 19, 20	→	Course No. 19: <i>Christ's Ideals for Living.</i>	19, 20, 21
<u>Elective Courses for Adults in 1955:</u>					
Course No. 21: <i>Saviors on Mount Zion.</i> (Genealogical Training)					
Course No. 23: <i>Teacher Training:</i> (Restricted)					
Course No. 24: <i>Parent and Child.</i> (Family Relations)					
Course No. 27: <i>Teachings of the Doctrine and Covenants.</i> (Gospel Doctrine)					
<u>Special Course for Investigators:</u>					
Course No. 29: <i>A Marvelous Work and a Wonder.</i>					

NOTE: Group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

Should Their Names Be on Rolls?

By General Secretary Richard E. Folland

What about Men in Service?

Q. At our recent conference with the ward superintendents, the question came up about keeping those people on the roll who have moved from the ward and still have their recommends in the ward. Reference was especially made to the men in the service.

—South Bear River (Utah) Stake.

A. So long as the member has his recommend on the ward records, they should be on the Sunday School roll. The reason for their non-attendance can be noted. Those permanently away should be marked so on the roll. The names of other non-attenders should be referred to the enlistment committee for action.

* * *

Where Are Recommends Sent?

Q. We have a ward in our stake

who doesn't want to count the entire population because some people haven't lived there for years; still they request their members remain in this ward. What can we do?

—Franklin (Idaho) Stake.

A. This is now the third year that we have requested secretaries in each ward to enroll their entire membership. When persons move out of the ward, their recommends should be sent to the Presiding Bishop's office and the ward to which they have moved shown on the back, if known. Members of the Church should attend meetings in the ward in which they live.

All persons attending Sunday School who are not members of the ward should nevertheless be given credit for Sunday School attendance. Those who attend should be listed

on the active roll and be counted in the Sunday School enrollment.

* * *

Is a Separate Roll Kept?

Q. Where a teacher training class is held during the devotional period before Sunday School, should they be counted present in the teacher training class or in their regular class that they attend during Sunday School.

—Florida Stake.

A. Where a teacher training class is held during the devotional period of Sunday School, a separate roll should be kept for the teacher training class. Members of this class should be dismissed in time to go to their regular or assigned Sunday School classes and then should be given credit for attending Sunday School.

ADVANCEMENT OF PUPILS ON JAN. 2nd

(Concluded from page 340.)

Gospel Message department, and will give a greater insight into the teachings of the Savior as applied to the daily life of young men and women of the Church. Elder Tanner is a professor of philosophy at the University of Utah.

The Gospel Doctrine department

will study the *Teachings of the Doctrine and Covenants* by William E. Berrett. This work is a worthy successor to the popular and instructive *Teachings of the Book of Mormon* by the same author which was used two years ago in this department and last year in the Investigators'

department. Elder Berrett is vice president of Religious Education in the Department of Education of the Church.

The year 1955 brings the Sunday School courses nearer to the ideal for which we are all striving.

ABOUT IMMORTALITY

"DAD," said a teen-ager, "I don't understand this immortality business. When a person is buried, that's the end of it, isn't it?"

That night the father brought home a bag of flower bulbs. "I want you to plant these," he told his son. "As you plant, ask yourself: 'Do I understand this flower business? Does the idea of a lily growing from this thing make sense? When I bury this bulb in the dirt, that will be the end of it . . .'" Or will it?

—Margaret Blair Johnston, *Pageant*.

RECIPE FOR A HAPPY HOME

MEASURE a cup of friendship and thoughtfulness, cream together with a pinch of powdered tenderness, beat very lightly in a bowl of love with a generous cup of faith and hope. Add a spoonful of gaiety and laughter moistened with the sudden tears of heartfelt sympathy and bake in a good-natured pan. Serve often so that from our homes will emanate serenity, faith, discipline, an awareness of the brotherhood of man and the fatherhood of God.

—Indiana Clubwoman.

"While of These Emblems We Partake"

JANUARY, 1955, "While of These Emblems We Partake," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 217.

"And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

"And this shall ye do in remembrance of my body, . . ."

—3 Nephi 18:6, 7.

FOR CHORISTERS: This sacramental hymn should be sung in a *legato* style with emphasis directed to the message of the text. The tempo, which is not slow, will permit an audience to sing a verse in four short phrases with ease. To break the phrases with additional breathing would detract from the general effectiveness of the hymn. This prompts the writer to make a comment concerning tempo and phrasing of hymns. When phrases in our average hymns are broken with audience breathing, it may be well for the chorister to check the tempo with a metronome. *Perhaps the congregation is singing much slower than one thinks.*

Brother Alexander Schreiner, the composer of this hymn, is a member of the General Board of the Sunday Schools, Tabernacle Organist, member of the General Music Committee, Doctor of Philosophy and Fellow of the American Guild of Organists. Our hymn book contains ten hymns composed by him.

—Vernon J. LeeMaster.

FOR ORGANISTS: This worshipful hymn should be sung and played in a quiet, and reverent style. Some other hymns are vigorous and intended to be sung even with shouting, joyful voices. This one, on the contrary, is prayerful and reposed. The organist may well consider these differences in the qualities of hymns and perform accordingly. What then, shall the organist do in this instance?

1. The color need not be bright nor loud. Use mostly 8 foot and 4 foot stops, and not 2 foot or octave couplers. A medium loudness is sufficient. Use a suitable bass in the pedals of 16 foot and 8 foot stops.
2. Play well *legato* in the fingers, but repeat all notes just as written.
3. Take a breath at the ends of phrases just as you expect the singers to do.
4. There are a few accidentals (flats, sharps and naturals). Please try to observe them, so that beautiful harmony may result as accompaniment to the melody.
5. It is strongly recommended that the monthly preparation meeting (formerly union meeting) be conducted in the manner of a workshop rather than

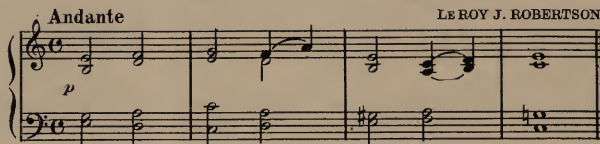
as a lecture session. Please be of good cheer when your turn comes to play this hymn for your group in this meeting. Just do the best you can at the moment, and then try to copy all the good ideas you can gather from the performance of other organists who also play hymns for your group in this meeting. At least half of the time should be used in playing and singing, and much less time consumed with talking.

6. Would you care to inquire of your chapel caretaker if the organ motor has been oiled within the last month or so? Your interest in such a practical matter is valuable. Thank you, and all good wishes for continued joy and success in your work for the Church.

—Alexander Schreiner.

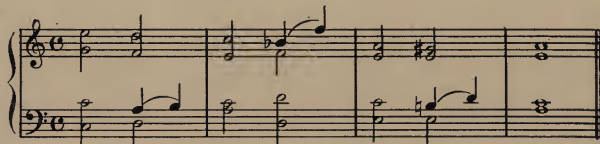
Sacrament Music and Gem

For the Month of January



SACRAMENT GEM

Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, . . ."



Don't Let Your Aids Defeat You*

By Kenneth S. Bennion



In selecting the correct teaching aid for a coming lesson, be sure that it is large enough for the entire class to see, that it creates only the impression you are seeking to instill, and that you have integrated it into the lesson outline to permit a smooth presentation by you, the teacher.

"BEHOLD the fowls of the air: for they sow not, neither do they reap. . . .
 "... Consider the lilies of the field, how they grow; they toil not, neither do they spin:"—Matthew 6:26, 28.

The Master Teacher used visual and other teaching aids freely and effectively, to catch and hold attention and to make the truths of His Gospel clear and unforgettable. If He found use for such simple things as the lighted candle and the bushel, the road leading down from Jerusalem to Jericho, the lost sheep, the coin that was Caesar's, the little child that symbolized heaven, how much more important it is that we too use suitable pictures, objects, and stories, that the minds of our pupils, old and young, may comprehend the truths we teach.

But visual aids, like all other teaching devices, are good or bad, according to the skill of the person using them. They can be the means of great teaching; or they can cloud the issues, leaving only confusion in the minds of class members, thus defeating their own purpose.

Most good teachers use visual aids; but that does not mean that everyone using visual aids is a good teacher. The following material will help to illustrate the fact that visual aids, wisely chosen and used, are powerful tools in the teaching of Gospel truths; they help to show, too, how easy it is to misuse them, with negative and even disastrous results.

How To Keep the Back Row Quiet

Good order is important. In fact, some teachers think that the goal of all teaching is to keep the class quiet. If that were true, then here would be a simple way to have an almost perfect (?) class:

The noisiest boys usually congregate in the back of the room. The teacher can stop off at the drug store on the way home Saturday night and get an assortment of comic books. These can be distributed to those on

the back row. She'll have almost perfect order — if that is all she wants!

How To Lose a Class

Some teachers are the "all-or-nothing" type. If visual aids are good, they want plenty of them — right in the hands of the children. They'll hand out a variety of graphs, pictures, drawings, maps, Indian and Pioneer relics, etc. Students will enthusiastically examine, discuss, fold, rattle, and in general turn the class into a bedlam of noise and confusion, completely ignoring the teacher until the novelty of the items is worn off.

Gradually they will subside, discard the visual "aids," and look impatiently toward the teacher. Instead of appreciating the feast she has brought them, they will silently criticize her for not bringing more. Worst of all, some teachers try to carry on the lesson, shouting and scolding above the noise.

How To Torture Your Students

Occasionally a teacher will hold a tiny picture for the class to see. Squinting her eyes that she may see its beauty, she will talk about it as though all were likewise able to see it. She will point out its high lights, the significance of an item in the middle background, or the expression on the faces of group members.

If that is the way you use visual aids, your students aren't going to like you!

How To Scatter Attention

Let's remember that everything the teacher does, wears, or says, attracts attention. Too many of us have peculiar mannerisms that annoy people or steal attention. For example, right in the midst of his best story, one teacher will hurry over to the window, throw up the blind, unlock the window, throw it open; or close it and lower the blind without regard for weather, light or ventilation. It is simply a nervous habit. He couldn't possibly explain why he does it; but he loses the attention of his students every time.

You might experiment with this idea sometime, if you want to take the attention of the class away from the subject: Take a picture, a nail, a hammer, or a pair of pliers. Just at the psychological moment, when students are listening well to your story, and all eyes are on you, take a picture to the blackboard, the bulletin board, or the front of the desk, hold a nail in place, and hammer furiously — preferably with pliers or a pair of scissors.

(Concluded on page 346.)

*This presentation was made by Kenneth S. Bennion of the Deseret Sunday School Union General Board at the recent Teaching Aids Clinic.

Make YOUR Lessons Effective in Daily Living

Lowell L. Bennion*

JUST a few days ago I heard the life story of a man, now 75 years of age, who had not been to Sunday School for 60 years. Greatly irritated by his youthful pranks, a Sunday School officer, in a thoughtless moment, told him to get out and never come back to Sunday School again. And he didn't until another Sunday School teacher had labored for five years to win him back at the age of 75.

Think how one rash act has affected the religious life of this man and his family through three-score years.

In all of our Sunday School work, we are striving to build faith and ideals in the lives of individuals. It is not enough that we teach correct doctrine, that we lead our students to knowledge and understanding. If we are to be truly helpful in the fullest meaning of the word, we must also devise means of helping our students to live the ideals we teach in everyday life.

"Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21. Note also 13-27.)

Just as children learn to walk by repeated attempts at walking, so in like manner do children learn virtue by doing virtuous deeds. Young children do not think abstractly. They learn by doing. Even adults learn best by doing.

In this article we shall suggest a few ways in which our Gospel ideals may be taken from the classroom into the daily life of students. The examples given here may suggest other experiences or ideas to the minds of the Sunday School faculty.

Teach Reverence through Experience

One day we dropped in to see a brother recently arrived from Europe who was the custodian of a new ward meetinghouse. He asked us to come over to Church with him. It was noontime on a weekday and summer Primary had just let out. We went from room to room. Each looked about the same. Chairs stood helter-skelter. Papers and other miscellaneous items littered the floors.

He said it was just the same after Sunday School. Every Sunday, pages were torn from the hymn books. Coming from a country where property is more highly respected, he was deeply hurt and discouraged.

The children in this ward are taught lessons in reverence in both Sunday School and Primary, but there has been little carry over. Teaching must be supplemented by doing to be effective, particularly with young children.

What might the officers and teachers have done to teach reverence through experience?

Help them to experience the joy of service to others. Arrange for them to go to a home of one who needs help. There let them clean rooms or do yard work; afterward, hold a short cottage meeting.



1. The children should have helped arrange the chairs before and especially *after* the class.
2. The children should have picked up the papers and playthings and put them in place at the close of the hour. This leads to a feeling of pride in the neatness and beauty of a room.
3. Each child might have been asked to bring one flower, in season, to beautify our Father in heaven's house.
4. Older classes might each have had a small project to beautify the Church grounds.
5. Members of a class might have been invited to forego a candy bar each week and donate the 10 cents to buy a hymn book each week for the Sunday School — a gift from their class.

Personify Their Ideals

One Sunday morning Eva Lindquist, a teacher of ten year old boys in Forest Dale Ward, said to her class: "Boys, think of a man or woman whom you like best—not counting your own father and mother—and tell us why."

This was a new and challenging thought to us. I remember naming John M. Cannon, my uncle who lived next door. Why? He was kind and generous to us kids in the neighborhood. He gave us rides in his Packard car and took us to the soda fountain where we ate ice cream, seated on stools which swung clear around.

Sister Lindquist had us thinking of ideals *which were in people's lives and had affected our own lives*. We became aware of greatness in others and, without our being conscious of the process, she was helping us to love the fine qualities of character which we admired in others. Ever since that morning John M. Cannon has been an ideal to me.

Judge Not* Lest . . .

Lesson 33 in the Gospel Doctrine manual this year, entitled "Blessed Are The Merciful," aims to inspire members of the class to speak well and not evil of their fellow men. To drive this ideal home, choose six members of the class and send them out of the room with no explanation of their role. Then show the class a magazine picture with a number of characters on it

*Dr. Bennion is director of the L.D.S. Institute of Religion in Salt Lake City.

and some unusual action like fighting or an accident. Then appoint someone in the class to tell the first person who comes in what he saw in the picture (which is no longer in view). Then have this person tell the next one to come in what he heard was in the picture and so forth until all six—one at a time—have heard and repeated what they have heard to the next. The last person's description is then compared with the original picture to the wonder of everyone.

In daily life one may remember this scene when next tempted to gossip about a neighbor.

Learn Service to Others

A Gospel Message class, learning to understand and to teach the principles of our Latter-day Saint faith might try this: consult with the bishop and Relief Society president and find out the names of aged or afflicted in the ward who are shut in and would appreciate some help and the inspiration of youth and the Gospel.

Boys and girls meet on a Saturday afternoon and work in the yards or houses of several families a few hours. Then they go to their parents' homes or to the ward for a supper prepared by a committee and then return to the home of one helped in the afternoon and hold a short cottage meeting in which youth sings, prays and gives appropriate talks on the Gospel.

This program should be student planned and executed, but very carefully supervised in the background by the teacher and bishop.

Build Faith in Oneself

A teacher was given a class of deacons. One inactive boy came from most unfortunate circumstances and was nearly a social outcast. This lad, even though he could be brought to Church, could hardly be expected to understand the meaning of such ideals as faith, love and brotherhood.

The teacher decided to meet the boy on his own ground and to begin his instruction outside the classroom. A work party was planned. The boy came. The quorum cleaned up a big yard for an elderly couple. The boy, Jim, played his part well because he was big and strong. After the work was done, the boys played volley ball. Jim was not the most adept, but his height served him well, and he enjoyed the game. After the game, the boys ate hamburgers and drank ginger ale.

The following Sunday morning, Jim came to quorum meeting. When the president asked who would like to pass the sacrament in the Junior Sunday School, Jim raised his hand — the first time he had volunteered since he had been ordained a deacon over a year before. He had gained enough self-respect to face the little children. He wanted to serve.

Sometimes Gospel ideals have to be experienced first outside the classroom before a person will even come to Sunday School.

TEACHERS: 1. What evidence do you have that your teaching is shaping the daily lives of students? 2. What methods have you learned that put religion into feelings and behavior of your students? Illustrate.

DON'T LET YOUR AIDS DEFEAT YOU

(Concluded from page 344.)

After you succeed in getting the picture properly nailed, then suddenly ask the class what you were talking about. Most likely not one will remember. The attention has been completely taken from the lesson you were teaching. (Come to think of it, maybe you had better not perform this experiment!)

How To Use the Blackboard

Actually, one of the greatest of all visual aids is a good blackboard — better named "chalkboard." If you are afraid to use one, practice with sheets of paper on the kitchen table. Learn to sketch a map of Palestine, of your state, the Pioneer trek across the plains or down into southern Utah. You can learn to write key words on the chalkboard as you develop the lesson. Preferably have the students themselves suggest the key words and write them on the board. Class participation pays!

By way of contrast, here is an unhappy example of how too many Sunday School chalkboards are used. First, take a cracked, worn-out, dog-eared board, one that is already so gray with chalk dust that it simply can't be cleaned by ordinary methods. Take a thin, well-worn, chalk-impregnated eraser and try to clean the board. Then hold your chalk like a pencil; that is, straight toward the board, and write as you would with a pencil. If the experiment works all right, the chalk will squeal and chatter, to the discomfort of everyone in the class. Furthermore, the chalk marks will be almost indistinguishable from the dust already on the board. Don't let this happen in your class!

Too Many Pictures Spoil the Lesson

There's an old saying that if a little rain is good, more must be better. Some teachers use visual aids on the same theory. Consequently, if they are fortunate in finding a number of pictures to illustrate a lesson, they bring all of them. Attention is diluted by the display of too many pictures, and the students retain only a confused impression.

Some teachers hand out a sheaf of pictures and try to give the lesson while these are being passed along from student to student. You might just as well sit down and look at a "funny book" until the students are through and the pictures have been collected. Nobody will hear you; nobody will understand.

One picture at a time is best!

Much may be said about the advantages and disadvantages of using visual aids. Wisely selected and skillfully used, they drive home the lessons clearly and powerfully. They are easy to use and are usually plentiful. Look about you; you will find many things illustrating even the most difficult subjects. Keep your scissors handy. File your pictures according to subject matter; go through them occasionally to refresh your memory.

Visual aids, however, can be exceedingly bad for your teaching. Mark Twain is reported to have said, "Truth is our most precious heritage; therefore, use it sparingly." Let us change the wording this way: "Visual aids are excellent teaching helps; therefore, use them carefully."



Photo by Leland VanWagoner.

Merelyn Poulson catches her students' interest then directs it with skilled conversation until all understand the lesson's objectives.*

Conversation—An Important Class Activity

By Mima Rasband

DAVID came home from Sunday School bubbling over with enthusiasm.

"We sure had a good class today," he called to mother as he took off his coat.

"What made it so good?" asked mother.

"We had Sister Nelson for our teacher today and she's good! She doesn't teach like Sister Jones," replied David.

"In what way is her teaching different?" inquired mother.

Sitting down in an easy chair, David explained, "Sister Jones usually talks to us and then at the end of the lesson asks some questions from a book. But Sister Nelson had a lot of interesting things ready for us. She told us something about our lesson and then asked us some questions that were important for us to be able to answer. We didn't know much about the answers so Sister Nelson told us some more about the lesson. Then she asked the questions again. We talked about the questions each of us telling what we knew about it. Sister Nelson had everyone thinking and talking about the problems. We told of what had happened to us, gave our ideas and then together decided upon the right answers."

*Members of Course No. 2, Yale Ward, Bonneville Stake, are: (1. to 7.) Heber Slusser, Burton Parker, Leslie Alder, Janet Nixon, Maude May Gummell, Jerry Sear, Keith Greedder, Daniel Bates, Diane Hughes, Peggy Burham.

Father who had become an interested listener interrupted at this point. "Did Sister Nelson do much talking?" he asked. "Did you have a lesson?"

"Oh, sure," answered David, "she knows a lot. She told us two short stories and talked along with the rest of us about the lesson."

"Did the class solve the problem that they set out to solve?" inquired mother.

"Sure, and that's the kind of lesson we like because we really think about it. It was interesting, too," finished David.

At the close of our Sunday School class period how many of our pupils are thinking, "It was interesting, too!"

For a minute let us leave the boys and girls and think of ourselves, maybe in some school activity, maybe as a member of a class, in a social gathering, or any number of other places. When do we feel that it was time well spent, that it was an interesting experience? Is it not when we as a member took some active part—regardless of how small—we had an opportunity to express ourselves? We were recognized by the group. Children seek recognition like flowers seek the sun. Let us as Sunday School teachers recognize them and their contributions.

In working with Junior Sunday School children, remember they are

much more interested in telling you than in listening to you. So during class periods give them opportunities for self-expression. Recognize their contributions and help them to experience the joy that comes from class participation.

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NEXT MONTH'S ARTICLE

NEXT month's article will be "Pictures Teach" by Margaret Hopkinson.

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SACRAMENT GEM

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean
and pure.

• • •

Junior Sunday School SONG OF THE MONTH for January

"Gladly Meeting, Kindly Greeting," *The Children Sing*, No. 87.

THE value of our hymns is in their constant use and in the continual reminder of the great truths contained in them. One type of song

for which there is always great need is the greeting song.

Our song of the month for January is of this type and is a review song. Many of you have already taught "Gladly Meeting, Kindly Greeting" and are using it. Those of you who have not taught it should teach it during January. This song can have an important place in your repertoire of opening songs.

All of you can remind the children, as the song suggests, how we are to enter the Lord's House and what we do after we get there. There are pictures among the Junior Sunday School picture packets which show Junior Sunday School classes seated quietly and reverently in Sunday School. Then it might be helpful to have one class actually demonstrate to the rest of the Junior Sunday School exactly how to come into Sunday School and take their places. This class which demonstrates may need extra coaching during a class period.

It will be well to explain to the children the meaning of the phrases, "Idle thoughts are all forsaken" and "Let each heart to God awaken."

As you teach the song or whenever you sing it, show the direction of the melody with your hand. That is, when the melody goes up, your hand goes up; when the melody goes down, your hand goes down. In songs such as this, where there is a wide range, it speeds up the learning process to show by the movement of the hand which way the melody goes. Teach one verse.

If your group knows this song well, use your practice period working on other songs which have been difficult to teach. —Beth Hooper.

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IDEA EXCHANGE

Encourage "Free-hand" Drawing

THE teachers of Courses No. 1, 2 and 4 in the Sunday School program are encouraged to help the children become really creative in West Utah Stake. Noting that each of the manuals for these courses stressed the importance of "free-hand drawings" by the children as a valuable enrichment activity and realizing that large sheets of newsprint would be needed for this creative outlet, the Junior Sunday School coordinator of West Utah Stake decided to spearhead this activity by helping to supply the newsprint.

She visited the local newspaper

publishing company and learned that she could obtain the ends of large rolls of newsprint which otherwise would be discarded. She now takes these rolls to the monthly stake preparation meeting. Not only are teachers and ward coordinators urged to foster creative activity in young children, but they are privileged to unroll and tear off as much paper as they desire to use during the coming month. This far-sightedness and helpful service of a stake coordinator is doing much to help children "live" their Sunday School lessons. —Hazel F. Young.

QUESTIONS FROM THE FIELD

Advisers and Coordinators

QUESTION: *What is the planned relationship between the stake board advisers for the Junior Sunday School teaching departments and the stake board Junior Sunday School coordinator?*

Answer: All four of these stake board members work directly with the stake superintendent assigned to the Junior Sunday School program. Of course, each worker has a definite tie-in with the specific ward workers of her assignment. She visits them according to her own insight and, in conducting the stake preparation meeting program, makes plans which fit the needs of her department. However, her planning and that done by the stake coordinator can often be strengthened when the two make a joint effort on a problem—one through the coordinator, the other through the teacher. At times the two might sit together in conference with respective ward workers or plan to have a joint session at the stake preparation meeting.

Each is independent of the other, yet the work of both is delicately intertwined. —Eva May Green.

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ENRICHMENT MATERIAL

Louisa Matilda

LOUISA MATILDA lived in an apartment above her father's offices and store in Stuttgart, Germany. She was the only girl in the Haag family, but there were five boys. This happy family had good times together singing, listening to music and playing games.

One of their favorite pastimes was

for the father, five boys and Louisa Matilda to go together out of the city to the forest to enjoy the trees, the flowers and the beautiful things there. They took long walks together. It was hard for the mother to walk so she usually stayed home.

Each week Louisa Matilda and her mother took a coach or a train to visit the poor and cheer up the sick. They went to hospitals, old peoples' homes and to see the deaf and blind children. How happy the people were to hear cheerful songs. They liked the fruit from Louisa Matilda's basket.

Many evenings the family spent reading the Bible and singing songs they had learned about Heavenly Father. The mother taught the children to pray for what they wanted and to thank the Lord for His blessings.

One day some Mormon missionaries from Utah visited the home. At once Louisa Matilda's mother knew that these elders were telling her about the things Heavenly Father wanted her to know. She was so happy. She asked them to teach her family, too. The missionaries held meetings in the big dining room of the Haag home. Other people were invited to hear the Gospel. The mother, three brothers and the cook soon believed and joined the Church.

Louisa Matilda learned about the Church and wanted to be baptized. She was baptized. The elders, Louisa Matilda and her family went in the night to the river Neckar. They went in the night because they didn't want anyone to see them. Some people wanted to harm the missionaries who were teaching and baptizing.

The night was dark. That April was cold, so cold that there was ice on the river. Imagine! The elders chopped a hole in the ice. They chopped a long, big hole to find running water deep enough for Louisa Matilda to be baptized. How happy she was as she came shivering out of the icy water! Now she had been baptized. Later she was confirmed a member of the Church of Jesus Christ of Latter-day Saints.

The two spare bedrooms in the Haag home were used by the missionaries whenever they needed a place to stay. This was a happy family learning more about Heavenly Father. All of them joined the Church.

At one time the family was so sad. The mother was very sick and had to be taken to the hospital. The doc-

tors thought she would not get well, but the father, the five brothers and Louisa Matilda prayed to Heavenly Father. The elders went to the hospital and administered to the mother. They asked the Lord to bless her. For a week the doctor said she could not live, but she believed Heavenly Father could heal her.

Each day the father would close his business and take the five boys and Louisa Matilda to the hospital in a coach to see their mother.

"Stand around my bed and sing, 'Come, Come Ye Saints,'" the mother said.

The children sang softly and sweetly. How happy she was as the fine children sang. "We'll find the place which God for us prepared, Far away in the West," sang the family. The mother opened her eyes and smiled and nodded her head. She knew she would get well and go to Utah.

Heavenly Father blessed her, and she did get well. All the family thanked him for the wonderful blessing of having their mother well again.

All the family wanted so much to go to Utah. So they talked and planned and worked. Finally three boys went to Utah. Next, it was Louisa Matilda, her young brother and the mother to go. How exciting it was to get ready for the long journey across the ocean. Louisa Matilda was just a little sad when she thought of leaving her friends at Queen Olga's school. She would miss seeing the queen as she visited school each year.

She knew she would have to leave her home, her piano that she loved and many other of her prized treasures. All this didn't matter when she thought how wonderful it would be to go with her mother to America

—to Utah—the place Heavenly Father wanted his people to be.

As they packed their trunks Louisa Matilda noticed her mother put in some dolls.

"Oh, Mother, I am a big girl now. I won't need dolls in America. I am willing to leave all of them."

"But Louisa Matilda," said the mother, "in America the children speak English. You will have to learn a new language. These dolls will help you make friends, and your friends will help you learn English."

So the dolls came to America. The dolls did help Louisa Matilda make friends, and she quickly learned English.

How happy Louisa Matilda's family was to come to America! They found the place which God for them prepared, and lived happily with the Latter-day Saints in Utah.

(A true story of my grandmother.)

—Lorna Call Alder.

Our Temples and You

By Harold A. Dent

AN old Eastern legend reads:

"A man sent a maiden into a field of grain, promising her a rare gift if she would pluck for him the largest and ripest ear she could find. His gift was to be in proportion to the size and perfection of the ear of grain. But he made this condition: she must pluck but one ear; and she must walk straight through the grain field without stopping, going back, or wandering hither and thither.

"Joyously, she started. As she walked through the field, she saw many large ears, many perfect ones. She passed them by in scorn, thinking to find an extra large, super-perfect one farther along. Presently, however, the soil became less fertile, the ears small and sparse. She could not pick one of these! Would now she had been content with one of the fine ears farther back. But it

was too late for that. Surely, they would grow better again farther on!

"She walked on and on; and always she found that they became worse and worse. Finally, she found herself emerging from the other end of the field—empty-handed as when she had set out."

This old legend beautifully illustrates the complacency of some Latter-day Saints who seem to be only partially conscious of some of the most precious gifts of God to His children. It seems that in many cases the sacred ordinances administered in God's holy temples are looked upon as something that can be put off till tomorrow.

Some of our Latter-day Saints do not seem to fully sense the beauty and eternal nature of these holy ordinances nor the standards of living which entitles one to enjoy them. As a result many heart-breaking situations often follow.

President Brigham Young said:

I believe that greater good can be done in the Sunday Schools by the teachers where they have the absolute affection and confidence of their pupils than under any other conditions . . .

—Gospel Doctrine, page 486,
Joseph F. Smith.

"When a man and a woman have received their endowments and sealings and then have children born to them afterwards, those children are legal heirs to the kingdom and to all its blessings and promises; and they are the only ones that are."

Children must be taught. They would not knowingly miss belonging to a grand family here and hereafter.

Our youth should be taught the beauty and necessity of these ordinances. Let us lead them to realize that these covenants and sealings are for eternity and not for this life, alone, and that a marriage after God's plan brings a feeling of safety, continuity and belongingness.

Let us not be like the maiden in the grain field, ignoring the beautifully ripened ears which might have been hers for the plucking! Let us not find ourselves at the far end of life's grain field with nothing to show for the time spent but our journey through!

I am happy to say to youth everywhere: prayerfully study the word of God. This is one of the greatest opportunities we have, and I hope you will take the opportunity of it now before that hunger comes in the after years.

—Elder Oscar A. Kirkham.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

COURSE OF STUDY—1954	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories
COURSE OF STUDY—1955	▼	▼	▼	▼	▼	▼
COURSE OF STUDY—1955	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
APPROXIMATE AGES—1955	Nursery 2, 3,	Kindergarten 4	Primary 5, 6	7, 8	9, 10	11, 12
Date of Lesson JANUARY 2	We Belong to a Family	Our Fathers and Mothers	The Family	Unit I We Think of God as Our Father In Heaven	Preview and Class Organization	Promotions—Class Organization— Preview of Course
JANUARY 9	We Have Joy at Home	We Are Helpers	Mother and Father	Unit I Heavenly Father as a Great Creator	What is a Latter-day Saint	Elijah, the Humble
JANUARY 16	We Have Joy in Family Gatherings	A Beautiful World	A Day in Our Family	Unit I Heavenly Father as Our Friend	Baptism—A Good Start	Elijah, the Courageous
JANUARY 23	We Have Joy in Family Excursions	... Created All His Children	We Help Each Other	Unit I Heavenly Father as a Great Organizer	The Holy Ghost A Precious Gift	Ahab, the Selfish
JANUARY 30	We Have Joy in Family Worship	Plans for Day and Light	We Do Things To Keep Healthy	Unit I Heavenly Father as One Who Loves	Faith Makes Us Strong	Elisha, the Faithful
FEBRUARY 6	Our Baby	God Made the Night	We Are Kind to Pets	Unit I Heavenly Father as One Who Is Happy	Repentance Makes Us Better	Naaman, the Lepers
FEBRUARY 13	Other People's Babies	When Baby Jesus was Born	A Place to Keep Our Things	Unit I Heavenly Father as One Who Answers Our Prayers	Trusted—And We Are Happy	Jonah, the Willful
FEBRUARY 20	Familiar Animal and Bird Babies	When Jesus was a Little Boy	We Are Thankful	Unit I Living the Best Life We Can	Truthful—And We Are Strong and Free	Amos, the Herdsmen
FEBRUARY 27	The Baby Jesus	Jesus Loved Little Children	How to Show Thankfulness	Unit I Honoring Our Fathers and Mothers	Strong—Through Self-Control	Israel's Captivity and Review
MARCH 6	Heavenly Father Tells Us What Is Wise for Us to Drink	God Sent His Son	Our Family Has a Good Time	Unit I Loving and Helping His Servants	Helpful—And Show Others the Way	Isaiah, the Statesman
MARCH 13	Heavenly Father Tells Us What Is Wise for Us to Eat	Heavenly Father Planned Families	We Are Happy	Unit I If We Truly Love All That Is Good	Peacemakers—And We Make Others Happy	Jeremiah, a Lowly Hero
MARCH 20	Heavenly Father Wants Us to be Wise in Our Play	Our Family is a Happy Family	We Make Visitors Happy	Unit I If We Deeply Appreciate All that Is Beautiful	Workers—And We Will Fill the World With Beauty	Daniel, the Courageous
MARCH 27	Heavenly Father Has Wisely Planned a Time for Us to Rest	Our Animal Friends Have Families	Leaders Visit Our Homes	Unit I Open Sunday	Prayerful—And We Find Peace	Daniel, the Humble

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

Course No. 10: The Life of Christ	Course No. 12: History of the Restored Church	Course No. 14: Principles of the Gospel	Course No. 16: The Gospel Message	Course No. 20: Proving Your Pedigree	Family Relations— Adults	Course No. 26: Teachings of the New Testament	Course No. 28: Teachings of the Book of Mormon
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: Christ's Ideals For Living	Course No. 21: Saviors on Mount Zion	Course No. 24: Parent and Child	Course No. 27: Teachings of the Doctrine and Covenants	Course No. 29: A Marvelous Work and a Wonder
13, 14	15, 16	17, 18	19, 20, 21	Genealogical Training—Adults	Family Relations— Adult	Gospel Doctrine— Adults	Investigators
Organization of Class	Eternal Progression	From Whom They Descended	Preview and Class Organization	Introduction to the Course	Preview and Organization	Preview and Organization	Preview and Organization
In Search of Truth	First Experience	Patterns of Personality	Good Will	In the Way of Happiness	Introduction	Historical Background	Position of the Church
Vision of Joseph Smith	We Continue the Course	Structure and Purpose of the Book of Mormon	Opportunity	Children of Our Father in Heaven	Honor Thy Father and Thy Mother	Composition	Visit of Father and Son
Waiting and Learning	Looking Forward	Lehi and His Family	Resolution	Grand Council in Heaven	The Importance of Attitudes in Character Building	How Revelation Comes	Personality of Father and Son
Origin of the Book of Mormon	Resurrection	In the Valley of Lemuel	Faith	Your Birth and Honorable Parentage	The Importance of Attitudes in Character Building (Continued)	Testimony Concerning the Book	False Doctrines
Purpose and Mission of the Book of Mormon	God, Author of Eternal Progression	In the Valley of Lemuel (Continued)	Humility	Your Life and Mission	As the Twig Is Bent or a Third Basic Principle	Discern the Things of God	A Marvelous Work
Restoration of the Priesthood	God Among Men	In the Valley of Lemuel (Continued)	Courage	Story of Your Life	As the Twig Is Bent or a Third Basic Principle (Continued)	Jesus Christ	The Book of Mormon
Organization of the Church	Knowing God	To the Land of Promise	Purity	Your Life in Pictures	Infinite Variety Is God's Way	Review	A Witness for Christ
How Our Church Spreads	Who Jesus Is	In the Land of Promise	Reverence	Learning to Know Your Father	Maturation	A Message of Gladness	God Speaks
The Church in Kirtland	Jesus, the Redeemer	A Great Patriarch	Sincerity	The Life of Your Mother	The Importance of the Prenatal Period	Priesthood	Bible Prophecies Fulfilled
The Church at Independence	Priesthood	Jacob	Temperance	Your Own Family	Review	The Elder	Evidence of the Divinity . . .
The Saints in Northern Missouri	Faith	Lehi Instructed His Son Joseph And Others	Balance	Interviewing Grandparents	Expectancy of Growth at Various Age Levels (1st Year)	The Seventy	Restoration of Priesthood
The Saints in Illinois	Faith (Continued)	Nephi, a Great Statesman	Integrity	Be True to Your Birthright	The 2-Year-Old	The High Priest	The Church of Jesus Christ

Know Your Line of Authority

By Archibald F. Bennett

"THE Priesthood that we hold," said President Joseph F. Smith, "is of the greatest importance, because it is the authority and power of God. It is authority from heaven that has been restored to men upon the earth in the latter days, through the ministration of angels from God, who came with authority to bestow this power and this Priesthood upon men.

"I say that the Priesthood, which is the agency of our Heavenly Father, holds the keys of the ministering of angels . . . It is the right to enjoy the blessing of communication with the heavens, and the privilege and authority to administer in the ordinances of the Gospel of Jesus Christ . . . You who hold the Priesthood have the key or the authority, the right, the power and privilege to preach the Gospel of Jesus Christ." (*Gospel Doctrine*, page 176.)

A further definition is given by President Brigham Young: "The Priesthood of the Son of God, which we have in our midst, is a perfect order and system of government; and this alone can deliver the human family from all the evils which now afflict its members and insure them happiness and felicity hereafter.

"If anybody wants to know what the Priesthood of the Son of God is, it is the law by which the worlds are, were and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions — their days, weeks, months, years, their seasons and times by which they are rolled up as a scroll, as it were, and go into a higher state of existence." (*Discourses*, p. 201.)

On the "Melchizedek Priesthood" page of the *Improvement Era* for March, 1949, page 167, is a pictorial chart showing the line of Priesthood authority of Elder Ezra Taft Benson, and the written record to accompany it. The article states:

"In the light of the Restored Gospel, it is plain that none among the children of men at the present time possesses the Holy Priesthood with divine authority to administer in the ordinances of the gospel except those who have received their ordinations through the laying

on of hands by men whose commissions rest upon the divine calling of the Prophet Joseph Smith. This being the case, it is desirable that every prophet, apostle, patriarch, high priest, seventy, elder, bishop, priest, teacher and deacon in the Church should be able to trace the Priesthood they hold back through the Prophet Joseph, to either Peter, James, and John, and finally to the Lord Jesus Christ or to John the Baptist."

In the October issue of *The Instructor* was reproduced a pictorial chart of the latter-day apostles, with the record of their ordination to the apostleship. Explanation was also given as to how one may trace back his line of ordination or of authority through them.

In this number appears a similar picture of the Patriarchs to the Church, Assistants to the Twelve, the First Council of Seventy and the Presiding Bishops and their Counselors. The date of the highest ordination of each is given and by whom he was ordained.

Priesthood bearers throughout the Church should preserve these helpful charts, and from them work out their own line of Priesthood authority.

Let us say, for instance, that an individual was ordained this month a high priest by President ElRay L. Christiansen, an Assistant to the Twelve. The chart shows he was ordained a high priest by George F. Richards, No. 45 among the apostles, 22 Oct. 1933. Elder George F. Richards, as shown on the chart, was ordained an apostle, 9 Apr. 1906, by President Joseph F. Smith; and he by President Brigham Young; he by the Three Witnesses. The blessing and ordination were confirmed under the hands of the First Presidency. The Prophet and Oliver Cowdery received the Priesthood from Peter, James and John, who were ordained by the Savior.

One other example should suffice. A person ordained by Presiding Bishop Joseph L. Wirthlin will find he was ordained a high priest by President Charles W. Nibley, 24 Feb. 1926. President Nibley was ordained a high priest, 9 June 1901, by President Joseph F. Smith. His line continues as already given above.

BOOMERANGS

ONCE upon a time, a young Australian lad received a new boomerang from his parents. He was so delighted with the gift that he promptly decided to throw away his old boomerang.

You know what happened, of course. Every time he thought he had seen the last of the boomerang, it came flying back, often from a very unexpected direction.

If you have ever thrown out a thoughtless word about someone's appearance, about some characteristic that seemed to you to be peculiar, you may have had

this same experience. When you least expect it, these disregarded, thoughtless words return again with great force. The bruise that they leave is often slow to heal.

Very often, compliments sincerely given return to us in the same manner, only leaving lasting friends instead of bruises.

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (*Matthew 7:1-2.*)

—Art Anderson.

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that hath it: . . .*

—Proverbs 17:8.

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—Anon.

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THE TIGER
Something to be remembered.

Tiger at the Turn

THIS week I stood before an oil painting in the entrance hall of a large, yellow brick high school building in a nearby city. The painting hangs on the plaster wall just above paneling of pink and gray marble. The hall is circular, and the picture hangs between two corridors: one to the administrative offices, the other to classrooms and lockers.

The painting is about two feet square. It is a portrait of a tiger. Ears are back, big yellow eyes are aglow, and a snarling mouth reveals four flashing fangs. Big, green tropical leaves are in the background.

The tiger is the emblem of this particular school, and I suppose that spirited painting of the beast has rallied many a gay, young heart before a football game. But what rallied me was the story behind the painting. I stumbled onto it quite by chance. It came from the man who stood there beside me, admiring the oil. He was there when the incident happened.

This in substance is the story:

One Monday morning in the spring of 1944, a rumor reached the high school principal. The school's 700 seniors were secretly planning a general "sluff" for the following Friday. The principal and faculty were not to know. Come Friday, the seniors would just not show for classes. Instead, there would be a big canyon party.

The principal was a tall, young, well-built man with dark, well-groomed hair, rather ruddy complexion, a quiet voice, and retiring ways. He moved into action, promptly. But he moved casually. He asked the president of the senior class to call at his office. A tall, spare, light-haired youth, he was one of the school's ace debaters. He had a sense of humor, too.

"They tell me there is going to be a senior sluff day next Friday," the principal began. "Heard anything about it?"

The student nodded.

The principal joked with him, and suggested that he drop in later during the day.

The senior president did — several times. They traded yarns. It developed that the class president was the plottor all right, along with a chum who headed the school's Reserve Officer Training Corps.

"We've got just about every senior in line," the youth said.

"You have a whale of an idea there," the principal acknowledged. "It might be a great stunt. Have you thought, though, what you will be remembered for around this campus five years from now — or ten — or when your own children are students here? Do you want to be remembered as the senior president who started sluff day? It may be all right. But you may want to think about it."

The senior president returned to the principal's office after school. His plans were still going ahead.

"Talk it over with your pal tonight," the principal suggested. "You may want to slip in tomorrow morning."

Both youths were in the principal's office next day. "I guess we've made a mistake," the senior president admitted. "But the blamed thing's gone too far. I don't know how we can stop it."

The principal measured the two young men with his kindly brown eyes. "You men are leaders," he summarized. "Let me know if I can help."

It was now Wednesday. The two students again visited the principal's office. "We're up against it," the senior president began. "We've tried everything. It's too late. They're calling us 'chicken.'"

Another day passed. It was now the day before the "sluff." The two young men again returned to the principal. "We've made a little headway with a few, but it's late," the senior president reported. "We can't possibly reach all of them before tomorrow. We have one more idea. It's a flyer. Will you let us try?"

"What's up?" the principal asked.

"Will you call an assembly for all the seniors today? We don't want any faculty there. We don't even want you. All we want are the seniors."

The principal paused, thoughtfully. "All right, I'll go along," he agreed. "If your assembly gets out of control, send a messenger. I'll come fast."

The seniors assembled — alone.

Several corridors away, the principal waited in his office. It looked out across the broad lawns, over young sycamores and maples, and on toward a bold, gray mountain to the north. It was the highest peak in the area, and from the distance it appeared serenely solid, almost entirely of rock.

The minutes ticked on. There was no report from the big auditorium.

Thirty minutes passed — 40, 50. This was going to be an hour assembly.

It was. Two beaming seniors burst into the principal's office. "We made it!" the slender senior president chirped. "It wasn't easy. We simply put it squarely to them: 'What do you want to be remembered for?' And here is the answer. Here is almost one hundred dollars. We want the art teacher to do a painting of a tiger. Of course there will be no sluff."

Years later now, the tiger remains there at the turn in the entrance hall, between a corridor to the right and another to the left. So far as I could learn, it is the only graduating class gift ever presented to the school. That "tiger at the turn" symbolizes another gift, too — a gift I hope I can remember. There hangs a lesson in human relations, in teaching in its finest hour. That tiger represents a gift in leadership — the gift of leading through wisely giving others the "lead."

—Wendell J. Ashton.